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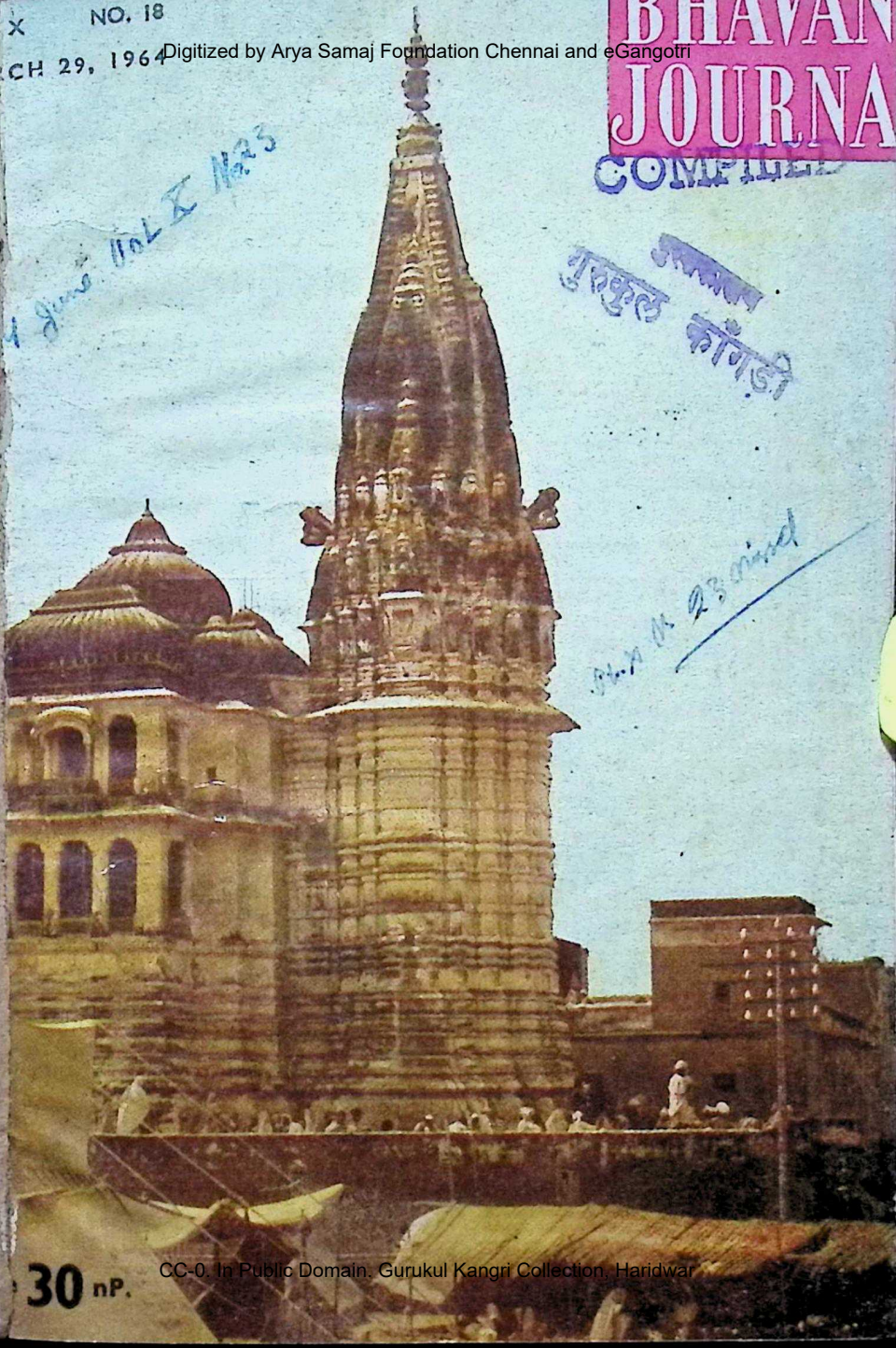

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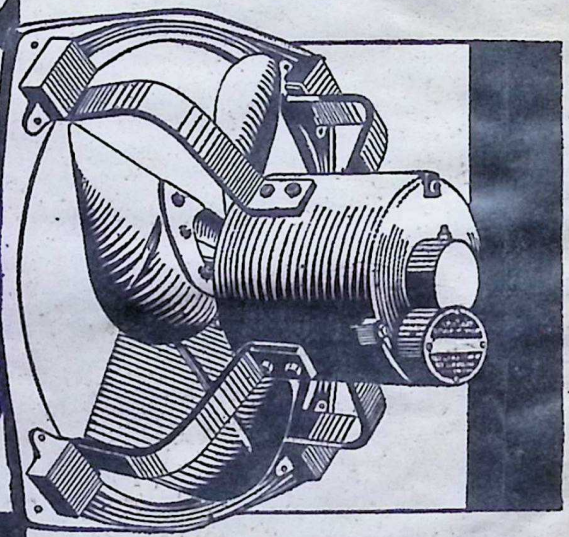

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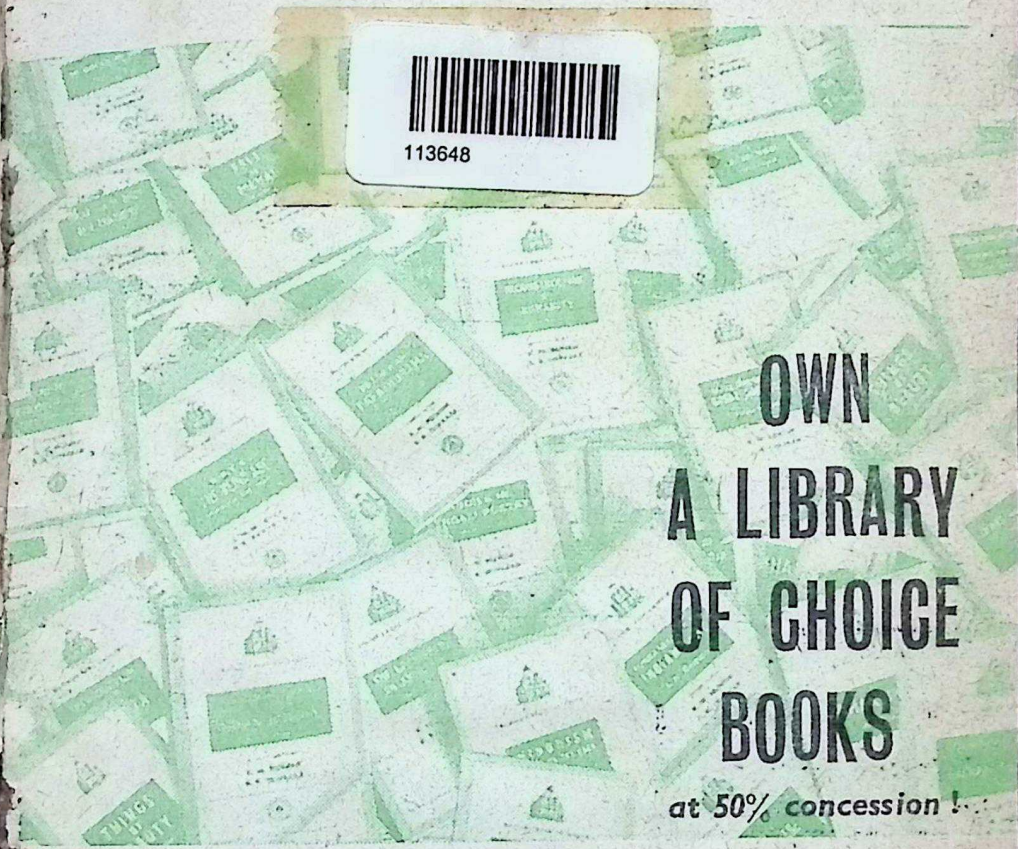

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigvêda, I-89-i

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BHAVAN'S JOURNAL

Road to Truth

व्रतेन दीक्षां आप्नोति
दीक्षयाप्नोति दक्षिणाम् ।
दक्षिणा श्रद्धां आप्नोति
श्रद्धया सत्यं आप्यते ॥

By self-dedication one obtains consecration;
By consecration one obtains grace;
By grace one obtains reverence; and
By reverence is truth obtained.

—*Yajurveda* 19-30

Vol. X, No. 18

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No. 306

KULAPATI'S LETTER

on Life, Literature & Culture

☆ NEW DELHI REVISITED ☆ THE POLITICAL CLIMAT ☆ WHAT WAS ONCE THE CONSTITUTION HOUSE

BHARATIYA VIDYA BHAVA
BOMBAY.
MARCH 29, 1964.

MY YOUNG FRIEND,

AFTER months, I spent a fortnight in New Delhi.

People generally go to the Capital from diverse motives. They may relate to politics or permits, to business or burning incense. I was among the very few exceptions. I went there for rest in a climate which suits me well.

During my stay, I rarely went out. I slept for long hours. In between, I met friends from different walks of life. Their talks enabled me to gather my impressions of the current political climate in New Delhi.

The political climate of New Delhi is surcharged with expectations of a change. Nobody is clear about what the change will be, nor when it will come. But it is coming, they all feel.

On previous occasions, the main topic of conversation, directly or i directly, revolved round the Prin Minister's reactions to men ar things. This is but natural, for li a colossus, he bestrides New Dell All matters with regard to intern politics and international relatio are related to that fixed pivot.

This time, the subject which int rested most friends was different. was the certainty of the Prime Mini ter not being able to continue at th helm of affairs, in spite of his ve brave attempts to stand up to th ravages of age and ill-health. Son said he was improving; others sa he was not.

Some said he was still in contr But most people believed that other power and initiati

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which direct responsibility gives, were speaking in his name and under his cover.

Similar situations in the times of Napoleon III, Hindenberg and President Wilson are known to those who are familiar with history. In every such situation, the country concerned suffered from lack of a vigorous leadership.

We, Hindus, have the *ashram* system; when the body gives a signal of approaching senescence, man takes to *vanaprastha* and retires from active life. There is a lot to be said in favour of this system. But this is ancient wisdom and we of the dynamic age need not take notice of it!

The "Kamaraj Plan" has scarcely been a success. It has failed to introduce a better sense of discipline in the Congress; neither has it evoked any sense of mission. From some points of view, it has made things worse, particularly as the governments have been unabashedly made appendages of the Party High Command. However, there has been a silver lining. It has catapulted three good men—Lal Bahadur Shastri, Gulzarilal Nanda and Kamaraj Nadar—into positions of great responsibility. Possibly a collective leadership is emerging in the very presence of and with the acquiescence of Panditji.

Whether this change will prove to be for the better will depend upon the initiative and strength which the collective leadership develops in facing the country's difficulties, which are by no means negligible.

Even when he was in the best of health, Panditji's leadership was characterised by a hesitant approach to difficult situations. This has deprived the nation of a feeling of strength, self-confidence and a sense of mission, which we had when Gandhiji and Sardar were alive.

Panditji could get away with it because of his historic position and the hypnotic mastery which he has enjoyed over popular imagination. However, whoever takes over from him will have to be strong enough to deal with the new situation firmly and decisively, rallying the people to his support—a very difficult task which will test the resourcefulness of the best amongst our leading politicians.

The difficulties are many, which add an element of anxiety in the climate of expectations.

There are internal feuds in the Congress and feuds between different Parties in the country.

Indo-Pakistan relations are a major element in the climate. In spite of the great diplomatic victory won by Sri Chagla in the United Nations, the fact cannot be ignored that international loyalties are unpredictable in a crisis. Every nation has its own difficulties to encounter; these difficulties fluctuate from time to time and every time it has to manoeuvre its course to its own advantage.

An element of sinister implication is the technique followed by the Communist Party of India during the last year of staging a succession of mass demonstrations. They are exercises in developing mass pressure which, at an appropriate time, would pose a positive challenge to the Congress and to the stability of the country.

Congress failure to meet this challenge boldly if and when it comes,

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will be disastrous in the extreme, for the leftist elements in the Congress will then be ready to utilise Communist support in order to manoeuvre themselves into power, which ultimately will be wrested from them by the Communists.

And all the time, the formidable presence of belligerent China on our frontiers will require strength and diplomacy of the highest order in order to prevent or forestall a crisis.

○○○

During this visit, more than at others, I was struck by the rapid changes which have been coming over New Delhi since I saw the ground being levelled and the foundations of buildings laid for the new capital in 1915.

I have vivid recollections of the New Delhi of 1938 when, as a Minister of the then Province of Bombay, I came to attend a meeting of the Indian Council of Agricultural Research (ICAR) presided over by the then Agricultural Member, Sir Jagdish Prasad. On that occasion, late one night, my host Sri N.C. Mehta, I.C.S. and myself came out to admire the beauty of what is now the Vijay Chowk—the square in front of the Secretariat. At that hour of the night, though trafficless, it was magnificently lit up; fountains were playing; the dome of the Viceregal Lodge—now Rashtrapati Bhavan—rose in all its majesty in the distance. It was a superb monument to British power in the world I felt, to be no longer so in a few years' time.

I remember the midnight of 14th August 1947. In the Constituent Assembly, power was transferred by Britain to India. To adopt the a words of Panditji, when the wor slept at that midnight, India awo to life and freedom.

On another occasion, on Januar 30, 1948, I saw the streets overflowin with mourning crowds as they follow ed Gandhiji's remains. I also remem ber the joyous occasion of Januar 26, 1950 when the Republic w ushered in.

Since then, Delhi has grown much in beauty as in importanc Suburbs with handsome houses a springing up for miles and mile Stately office buildings are risin where diminutive houses were on set in spacious compounds. The Vi yan Bhavan is a landmark of inte national importance. Chanakyapu has risen—a miniature world flaun ing the characteristic architectur peculiarities of many nations.

Some of the landmarks with whic I was associated have gone or a going. No. 1, Queen Victoria Roa where I once lived, has disappeare The Food Ministry, which in m time was housed in a number ramshackle structures, now has splendid home of its own.

I felt a nostalgic pain when, on m present visit, I saw the Constitutio House demolished. My memory we back to the times when, day after da constitutional battles were fought its hall by the Congress members the Constituent Assembly, who m to take preliminary decisions.

As I passed by the site of the d molished Constitution House, I cou not help conjuring up the shades Sardar, Purshottamdas Tandon, Gop Ayyangar Alladi Krishn

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swamy Iyer, Govind Ballabh Pant and several others, with whom I had spent hours sparring over hotly-contested issues.

One of the toughest battles we fought was over the question whether the right to property should be treated as a fundamental right to be incorporated in the Constitution.

There was a school of thought which held that property was a changing concept and rights relating to it should be left to the unfettered discretion of Parliament. There was another, to which I belonged, which strongly felt that a Fundamental Right to Property was essential for a stable democracy and that its elimination would pave the way for a totalitarian State.

The battle raged for days with varying fortunes. John Matthai, the then Finance Minister, had the final word. He said that he could not hold the Finance portfolio if, owing to the absence of the right to property from the Constitution, an impression was created in the world of international finance that India did not propose to respect property rights. A compromise formula was reached which took the shape of Article 31 as it originally stood in the Constitution of 1950.

Panditji held the other view. Once the restraining hand of Sardar was removed, the right was drained of its efficacy by constitutional amendments.

Another issue on which the battle raged for weeks was Hindi as the official language. Discussions lasted for days, and on several occasions, the House was evenly divided. But at the end, a formula which now finds a place as Part XVII of the Constitution, was accepted in the Constituent Assembly by an overwhelming majority.

A myth has been built up that this formula was given a place in the Constitution at the instance of the members from the Hindi-speaking belt. The fact, however, is the other way. Among those who led the fight for Hindi were Shyamaprasad Mookerji, Gopalaswami Ayyangar and myself, all from the non-Hindi-speaking areas. If India had to be one, we felt, an official language of Indian origin was a *sine qua non.*

There was also a lighter side to our constitutional battles.

A vigorous controversy revolved round the name of our country: whether it should be "Bharat" or "India." Ultimately a compromise "India." "India, that is, Bharat."

When that debate was going on in the Party, a curious personality forced itself on the scene.

One fine evening, Shyamaprasad Mookerji invited some of us to his house to introduce us to a "Mata". We went expecting to meet an elderly *sanyasini.* Imagine our surprise—"shock" would be the proper word—when we saw a youthful, plump, well-developed, good-looking *sanyasini,* in antelope skin, wooden sandals and all, being introduced as the "Mata". She spoke in choicest Hindi with the self-confidence of a divinely-inspired prophet. At this interview, some of us were almost carried off our feet by her eloquence.

When the controversy about naming the country was going on in the

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Party meetings, the "Mata" kept in constant touch with some of us and went on a hunger-strike unto death in one of the suburbs over the issue. The stand she took was that if Indians were so degenerate as to be ashamed to call their country by its real name "Bharat", it was just as well that she did not live in it. Some of us met her time and again and were given strong doses of exhortation—which we did not need. When the formula "Bharat that is India" was accepted by the Congress Party, some friends rushed to the suburban house where she lived, to hand over to her a glass of *mosambi* juice to save her from death.

I don't think her fast made any difference to our decision, nor, I must say, to her health. However, the "Mata" acquired a momentary importance.

The Constitution House, where these decisions were taken, is now gone, never to return.

Even when a new structure rises on the site whereon the Constitution House had stood, let me hope that someone will have the imagination to put up a memorial tablet: "Here met the Congress Party of the Constituent Assembly to take preliminary decisions on constitutional questions".

Yours sincerely,

K. M. Munshi

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The Unseen Power

Question

By whom impelled soars forth the mind projected?
By whom enjoined goes forth the earliest breathing?
By whom impelled this speech do people utter?
The eye, the ear—what god, pray, them enjoineth?

Answer

That which is the hearing of the ear, the thought of the mind,
The voice of speech, as also the breathing of the breath,
And the sight of the eye! Past these escaping, the wise,
On departing from this world, become immortal.

There the eye goes not;
Speech goes not, nor the mind.
We know not, we understand not
How one would teach It.
Other, indeed, is It than the known,
And moreover above the unknown.

—Thus have we heard of the ancients

Who to us have explained It.

—Kena Upanishad

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God in man is the whole revelation. . . .

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VOICE OF THE ETERNAL

Sri Aurobindo

WHOEVER is still under the influence of intellectual pride, is shocked when people deprecate reason as the supreme guide.

He asks how is it possible for a man of culture to deprecate reason and exalt some extraneous influence like that which people call God?

But these doubters are under the influence of European materialism which tries to confine man to his material portion and deny him the possibility of a divine origin and a divine destiny.

When Europe left Christianity to the monk and the ascetic and forgot the teachings of the Galilean, she exposed herself to a terrible fate which will yet overtake her.

God in man is the whole revelation and the whole of religion.

What Christianity taught dimly, Hinduism made plain to the intellect in Vedanta.

When India remembers the teaching she received from Sankaracharya, Ramanuja and Madhva, when she realises what Sri Ramakrishna came to reveal, then she will rise.

Her very life is Vedanta.

If anyone thinks that we are merely intellectual beings, he is not a Hindu. Hinduism leaves the glorification of intellectuality to those who have never seen God. She is commissioned by Him to speak only of His greatness and majesty and she has so spoken for thousands of years.

When we first received a European education, we allowed ourselves to be misled by the light of science.

Science is a light within a limited room, not the sun which illumines the world.

The *aparā vidya* is the sum of science but there is a higher *vidya*, a mightier knowledge.

When we are under the influence of the lower knowledge, we imagine that we are doing everything and try to reason out the situation we find ourselves in, as if our intellect were sovereign and omnipotent.

But this is an attitude of delusion and *maya*.

Whoever has once felt the glory of God within him can never again believe that the intellect is supreme.

There is a higher voice, there is a more unfailing oracle.

It is in the heart where God resides.

He works through the brain, but the brain is only one of his instruments.

Whatever the brain may plan, the heart knows first and whoever can go beyond the brain to the heart, will hear the voice of the Eternal.

[*Courtesy:* Sri Aurobindo Ashram.]

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....Religion divorced from morality is ....good only for making noise and breaking heads....

TRUE RELIGION

Mahatma Gandhi

IT is a tragedy that religion for us means today nothing more than restrictions on food and drink, nothing more than a sense of superiority or inferiority. Let me tell you that there cannot be grosser ignorance than this.

Let me explain what I mean by religion.

Religion binds man to God and man to man. Religion is not really what is grasped by the brain but by the heart.

It is not the Hindu religion, which I certainly prize above all other religions, but the religion that transcends Hinduism, which changes one's very nature, which binds one indissolubly to the truth within and which ever purifies. It is the best permanent quality in human nature which counts no cost too great in order to find full expression and which leaves the soul utterly restless until it has found itself, has known its Maker and appreciated the true correspondence between the Maker and itself.

Belief in one God is the cornerstone of all religions. I do not regard any of the great religions of the world as false. His own religion is the truest to every man, even if it stands low in the scales of philosophic comparisons.

Religions are different roads converging to the same point. The soul of religions is one, but it is encased in a multitude of forms.

The foundation of religion is restraint. Where there is fear there is no religion. Religions are meant to take out savage nature, not to let it loose.

A religion will be tested by the purity of its adherents. Mine is not a religion of the prison-house. It has room for the least among God's creation. My personal religion peremptorily forbids me to hate anybody. You cannot defend yourself and your religion with the help of hooligans. I want lasting peace that springs from toleration of each other's religion.

Religion divorced from morality is like sounding brass, good only for making a noise and breaking heads.

No religion which is narrow and which cannot satisfy the test of reason will survive the coming reconstruction of society in which the values will have changed and character, not possession of wealth, title or birth will be the test of merit.

[Courtesy: Navajivan Trust]

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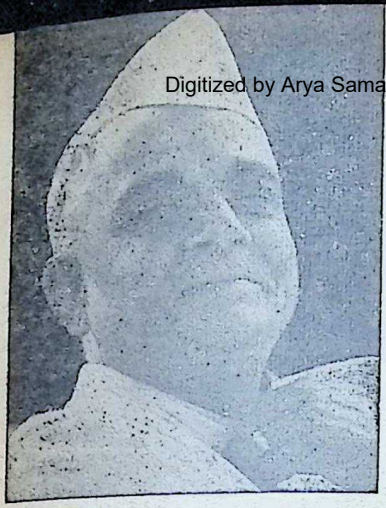

The philosopher is primarily concerned with the freedom of the individual....

FREEDOM

A PHILOSOPHER'S VIEW

R. R. DIWAKAR

FREEDOM is a word to conjure with. Though in different contexts it may have different shades of meaning, the essence of freedom is the absence of external restraint and restriction. The existence of any external curb or control is looked upon as being inconsistent with real freedom. But no such curb, control, restraint or restriction is supposed to be against freedom if it is voluntarily accepted. A willing consent therefore plays a very important part in the conception of freedom. Such willing consent to curbs is a necessity in community life as one can only exercise one's freedom subject to similar freedom of others in the community.

Freedom is obviously a negative concept, since it means the absence of curbs. The positive aspect of freedom would mean full scope to do what one wishes and wills to do. Rousseau's famous opening sentence in *Social Contract*, "man is born free and is everywhere in chains", reflects the fact as well as the feeling that the urge for freedom is natural in man, but the many restrictions imposed on him seem to come in the way of the exercise of such freedom. Hence the necessity of consent before any curb is imposed.

There are certain restrictions which nature herself has imposed upon human beings—his body, his limited capacity to know and do things and so on. But these are not taken into consideration or rather they are taken for granted when man is considered as a social being. The freedom of man has to be considered in at least two contexts—man as an individual entity and man as a social being or as a unit in a community. These two are not exclusive of each

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other but the emphasis differs. Man is essentially a social being and he cannot be thought of in isolation, exclusively as an individual being. Similarly a human being cannot be thought of only as a social being, like a bee in a bee-hive; he has self-consciousness, a will of his own, and an individual life too.

Civics, Sociology and other social sciences deal with man predominantly as a social being. Religion, Philosophy, Psychology and such other sciences deal with him mainly as an individual.

A philosopher may well prefer to think of the freedom of an individual as an individual and try to probe into the personality and the elements which go to make for inner freedom or inner bondage. Just as a man in society feels that his freedom is restricted by civic, social or legal considerations, the awakened conscience in the individual finds that it is not free to follow its own urges on account of the demand of the senses or the weakness of the flesh.

Human rights as defined by the Human Rights Charter of the United Nations Organisation, the Fundamental Rights guaranteed by the Indian Constitution, the Civil Rights Bill passed recently by the House of Representatives in the U.S.A. are all the primary concern of the jurist, national as well as international. Similarly, free will, freedom of conscience, assertion of the conscience against the lower urges in man, the triumph of Shreyas (the good) over Preyas (the pleasurable) are the primary concern of the religious-minded, the philosopher, the moralist and the ethical teacher.

But it must be said and also realised that a philosopher or a religious leader or a moralist can no longer ignore the changes brought about by science and technology as well as the almost octopus-like extension of the political power which a modern State wields over society and its individuals. This "new" climate has almost posed a challenge to cloistered religion, armchair philosophy and school-room morality. The days when Diogenes, the philosopher, could warn off Alexander the Great from standing between him and the Sun are gone for ever. Even a Sanyasi has to take permission to build a *kutir* or fell a tree if it is in a reserved forest. The site on which he builds may tomorrow be acquired by the State.

Thus while the being of an individual is conditioned by the several natural hungers in him, they are now being conditioned also by social and State influences from which there is no escape. Therefore, the philosopher cannot any longer afford to think only of the inner man as he is no longer allowed to grow naturally; he has also to think and act in the context of all the forces in society and the State which come in the way of inner growth and development.

Conditioning of the human mind, of different types on different fronts, is going on apace—the law, the newspaper, the film, the politician, all of them make an impact on the human growth, its outlook. The philosopher, the moralist

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and the religious leader have to expand the scope of their vision and function if they are to play their roles properly and fully. Every idealist who has a vision of the future individual, every social philosopher who has a picture of the future society before him, must understand that the conditioning forces of the modern age are far more powerful than what we used to call *sanskar* or *sanskarana*, that is giving impressions.

Today conditioning means using all possible means, fair or foul, and appealing even to the most elemental and baser instincts in man to mould his mind to a desired pattern. The advertiser, the writer, the film maker, the politician, the ideologist, the propagandist—all use the most modern methods of mass communication to exploit the individual for their respective purposes. In each case, the individual or group is the target, complete conversion to one's view by either persuasion or seduction is the aim and mass media is the means. So, the philosopher has to take note of the forces which play on the minds of men and assess for himself if an individual today has the same freedom which he once had to make, mar or mend himself.

The philosopher is primarily concerned with the freedom of the individual, with his free-will, his freedom from the bondage of the lower instincts, his rising above the appetites of the flesh and his ultimate conquest of the animal in him. Normally philosophers believe in inner evolution of man from the animal stage through that of man to divinity. Divinity to which man aspires may be said to be that stage where purity of consciousness, harmony of being, and blissfulness of existence rule supreme.

The philosopher is faced with the basic question whether man is endowed with free-will to aspire for a divine state, whether he has the will and the capacity to strive for that state and whether there is any possibility of reaching that state. The alternative to this idea is the conception of man as a helpless automaton in the vast cosmic process without beginning or end, and he is as much a play-thing of cosmic forces as a feather in the storm and all his dreams are but hallucinations of a heated brain. In the latter case, the question of the individual's effort to free himself from the bondage of the flesh and his other aspirations have no meaning. Even common ethics has no meaning.

Though the question of free-will belongs to the realm of metaphysics, it can be safely said that truth lies in between the two alternatives. While infinity is a fact and all that exist including man, and all that is happening in the infinity of space and eternity of time are subject to the cosmic laws, man's experience with himself proves that the self-consciousness which develops in him and the awakening of the conscience in him are factors which invest him with a certain amount of free-will that makes him a free agent, an agent who knows what is good and what is evil, and who can choose to do good and shun evil.

It is this inner guidance which is variously called the inner voice, conscience, *viveka*, which is in fact the

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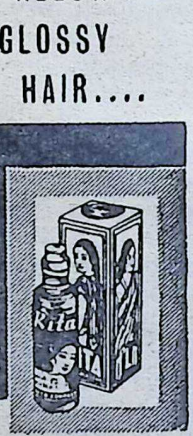

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Atmadeepa that guides man in his pilgrimage to beatitude. It consists of the fundamental urge towards higher levels of being which is inherent in man. It is moulded and polished by the reasoning power in him. The former is in the plasma itself (protoplasmic) and the reasoning power too is evolved as a result of the existence of the urge for higher life. The love for soul-freedom, for *mukti* or *moksha* (freedom from all limitation, all bondage) is inherent and the effort towards attaining it is natural, once the consciousness is aroused.

It is this freedom which is the fundamental concern of philosophers. Several freedoms such as freedom from hunger, from slavery, from physical force, from fear and so on are often spoken of today. The philosopher has to take note of them but always in relation to the inner freedom.

Philosophers are of two kinds—those who evolve thought-systems and explain the categories of existence by the process of reasoning and by the use of their intellectual faculties and those who are not satisfied by mere reasoning and thought systems. The latter try to arrive at the truth of life not merely by reasoning but by their whole being, by inner experience, by intuition. Once they find the truth, they are not satisfied by only stating it but they want to attain, realise and live the truth in their own lives. The overwhelming majority of ancient as well as modern philosophers in India have belonged to the second category.

Let me review briefly what some modern philosophers and thinkers in India—Aurobindo, Ramana Mahar-

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shi, Gandhiji and J. Krishnamurthy have thought about this matter. They all sought inner freedom, freedom of the human spirit, *mukti* or *moksha* from the bondage of the flesh and all that it connotes including freedom from the cobwebs of the mind woven by itself round the core of truth which is the Spirit.

Sri Aurobindo has offered us the most comprehensive and masterly analysis of the place of the human psyche in the cosmos. He believes in its progressive evolution towards divinity; but at the same time, he declares that this evolution is a two-fold movement, the ascent of the spirit of man and the descent of the Supreme from above. The result will be that the spirit of man will progressively free itself from the bondage of the lower elements, and begin to live on higher levels of consciousness. The descent of the Supermind will take up the evolution to its legitimate consummation, namely, Life Divine.

Man will then be free not only from the crippling influence of matter but also from the limitations of his unripe intellectual and emotional faculties. He will then be able to apprehend truth directly, will be full of love for all and there will then dawn the reign of peace, joy, harmony and divine activity. He says that yoga which he defines as "conscious evolution" is the path. He means by yoga not any particular yoga such as Hatha Yoga, or Raja Yoga, or Bhakti Yoga, etc. but Integral Yoga. It begins with complete surrender of the individual's whole being to the Purushottama, the Greatest Person, the Supreme Power. The guidance then comes from above

through the Super-mind, which is the medium of all evolutionary progress.

Sri Ramana Maharshi was a Jnana Yogi and he taught us to separate the "I" from the "Non-I". This process is called *Atmanatma-Viveka*, the discrimination between the spirit and the non-spirit. He counsels us to probe into ourselves deeper and deeper till we come across the Self-conscious consciousness which is also witness to everything else happening within as well as outside the inner consciousness. He exhorts us to steady and fix the "I" at that point. This will lead to supreme self-awareness, the poise which can be called *Swarupa-avasthanam* according to yoga.

Sri Gurukulashri Darivarat Sharma

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has described Sri Ramana Maharshi's spiritual attainment as *Samvideva-avashista,* that is, one who has shed every other consciousness except pure unmixed awareness. This may as well be called *Jeevan-mukta Avastha,* spiritually free even while living in the body. This is the kind of supreme freedom of the spirit aspired after by every Sadhaka.

Gandhiji though not a philosopher in the academical sense, had a deep philosophy of life which he followed. He demonstrated in his unique life the synthesis of the two hungers—the intense hunger for inner freedom and an equally intense longing for outer freedoms. He clubbed together God-realisation, Truth realisation and self-realisation as one integral ideal.

In his eyes the primary object was the realisation of God, of Truth, of the Self. But the means he employed were intense non-violent efforts for Swaraj or Self-rule for India. The services he rendered and the sacrifices and sufferings he underwent for the freedom for India, for freedom for the untouchables, for the relief of the distressed and depressed were all his *sadhana* for inner *swaraj* or *mukti.* Here is an example of the integral view of life and its aims as well as of means and ends. Whether he plied the charka or washed the leprous wounds of Parchura Shastri, whether he was praying or leading the Dandi March, he was pursuing unerringly, ceaselessly, intensely, the one and only worthwhile end of human life, namely *moksha* or *mukti,* freedom of the spirit from all kinds of bondage.

There is no doubt that J. Krishnamurthy has also the same end in view —the freedom of the human spirit. The means he employs are of a type different from those of Sri Aurobindo, Sri Ramana Maharshi and Mahatma Gandhi. He gives a call to all to decondition themselves, to free themselves from all the accumulated *samskaras,* either through tradition or by reading or by the advice of *gurus* or elders. Then he would like us to be aware of ourselves, of everything, but this has to be a choiceless awareness, that is, devoid of even the least degree of attachment.

His conception of "choicelessness" can be better described by *raga-dwesha-viyukta*—without either love or hatred. The third step would be to live from moment to moment. These three steps ensure man the vision of truth and the reality of life. This is the gate to real spiritual freedom which vouchsafes unsullied joy and divine harmony. This kind of solution of the individual problem, says Krishnamurthy, would automatically lead to the solution of social and other problems.

The philosopher always stresses the freedom of the spirit because he sees that once that is achieved, not only will other freedoms follow but the freed spirit of man having come to its own will also use all its power to establish the Kingdom of Heaven on Earth.

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arise and awake!

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—Swami Vivekananda

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PART III K. M. MUNSHI

KRISHNAVATARA

CHAPTER XLIII

Shikhandin Intervenes

WHEN Krishna left her, Draupadi felt as if she was in a dream. His face, glowing with a strange light, and his look of infinite tenderness lingered before her eyes. She continued to hear his voice, so convincing, asking her: "Krishn*aa*, won't you have faith in me?" and also her own, answering: "I have faith in you; I shall abide by what you say."

She was no longer unhappy at what the *swayamvara* would bring her the next day. It was no concern of hers, she felt. She would go through it, not only for the sake of her father, but for *his* sake, for lightening the burden that he was bearing.

When she went up to her father, he was lying in bed with a splitting headache, his eyes closed. The heart of the proud, strong man was bursting with bitterness. She told him—unwilling listener though he was—of the talk she had with Krishna. He, Krishna, would never let Father down. The *swayamvara* would be a success. Jaraasandha would not dare to kidnap her. Duryodhana would not win her hand. Drona's pride would be broken.

'Words, words, words,' said Drupad in a tired voice. 'V*aa*sudeva will talk anything.' He shook his head dolefully. 'I am bewildered. How is he going to do all that?'

'Father, how he is going to do all this is no concern of ours,' she replied with a smile. 'I don't feel worried any longer. I have transferred them on to his shoulders.'

'My child, he has bewitched you. He is playing a hoax on us,' said Drupad, unable to convince himself that Krishna had been serious in what he had said.

'To what end, Father?' asked Draupadi in a soothing tone. 'He is so dedicated to *dharma*. What can he gain by humiliating us or conspiring with Drona against us?'

'I cannot understand him,' said Drupad pathetically, adding in self-disgust 'And I don't know why we are so stupid as to listen to him.'

'As V*aa*sudeva puts it, we must take the course that *dharma* dictates to us for the moment,' remarked Draupadi. 'We should face the *swayamvara*.'

The roles were reversed. Now the daughter was the stronger of the two.

'There is nothing else that we can do,' said Drupad in despair, holding his splitting head in his hands and staring uneasily at the ceiling.

Then, for the first time, he noticed

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the change that had come over his daughter. He looked at her attentively and added: 'Krishn*aa*, you seem to have become different suddenly. You appear to be intoxicated. Has *Vaa*sudeva's talk gone to your head?'

'I am more than intoxicated, Father. I am delirious with joy,' said Draupadi with a laugh.

'Why? Why? I can't understand it.'

'I have left everything to him,' said Draupadi smiling, as she put her hand on her father's brow.

'Have you gone mad?' asked Drupad. 'Tell me again what he told you. My head is swimming and I did not understand the full significance of what he had stated to you,' he added with a sigh.

'He said many things, Father,' she replied. 'He said that he would stand by us; that Jaraasandha would not dare to kidnap me; that I would not have to marry Duryodhana; that Drona's pride would be broken.'

'They are gambler's promises,' said Drupad desperately.

Draupadi laughed cheerfully. 'He is a mighty gambler. He has staked his fame, his future, his very life on this *swayamvara* of mine.'

'He may gamble with himself as much as he likes. But why does he do it with my honour and your future?'

'He is not gambling for himself, Father, but for you and me,' said Draupadi.

'Why are you so sure? You seem to have changed altogether.'

'Father, don't you worry,' said Draupadi persuasively. 'He showed me the right way—my *dharma*. For the moment, it is to go through the *swayamvara* with a song in my heart, and I am going to do it.'

'I can't understand the change in you, Krishn*aa*,' said Drupad.

'I don't understand it myself, Father.'

'All right. If you have confidence in *Vaa*sudeva, I have nothing more to say. But how does he propose to break the pride of Drona?'

'He begged of me not to ask any more questions.'

'And you are content?'

'Yes, content to leave everything to him. Father, somehow I am convinced that he could enter all hearts and fulfil all wishes.' Then she smiled sweetly. 'Anyway he appears to have entered mine.'

Drupad looked at his daughter as a new understanding dawned on him. 'My child,' he said with a pathetic helplessness. 'You have been to me a greater comfort than all my other children. You have shared my humiliation, my thirst for revenge, my hatred for Drona. Just now I can't see my way clearly. You are a wise woman. I leave the *swayamvara* in your hands. If it miscarries, I will not be able to survive the humiliation. You know that, don't you?'

Draupadi looked into her father's eyes with tender affection. 'Father, have I not suffered seeing you unhappy? Have I not always watched over you?'

'You have, you have, Krishn*aa*,' said Drupad as he patted her hand.

'Then, please share my faith in Govind.'

'Oh, the Great God has left nothing else for me to do! The sorcerer has been at work,' said Drupad, and a

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smile broke over his unhappy face. 'We have all been victims of his sorcery. If you have made up your mind to submit to what is going to happen, I will submit too, for I don't see any other way out of it.'

'Father, *Vaa*sudeva wanted a favour from you,' said Draupadi, as she saw that her father was in a receptive mood.

'What is it?' asked Drupad, his suspicion aroused. 'It must be something which V*aa*sudeva wanted you to extract from me.'

'He wanted you and me to meet Shakuni, the maternal uncle of Duryodhana, and Aswatthaama, son of Drona,' replied Draupadi.

'Son of Drona!' Drupad flared up again. 'Have I got to make him a promise too?'

'No. Govind wants you to accept a promise from him. A promise to the effect that if I ever marry a Kuru Prince, he would, at the cost of his life, see that his father Drona does not leave Hastinapur,' said Draupadi.

'What is this nonsense?' exploded Drupad again, as he sat up in bed. 'In one breath he gives you a promise that he will see that you do not marry Duryodhana; on the other, he wants to secure you for a Kuru prince. What new absurdity is this?'

'I can't make any sense of it either, Father, I confess,' said Draupadi frankly. 'I don't know why Govind wants Aswatthaama to give the promise. But I beg of you to do as he says, Father. There is something behind all this, which we cannot fathom.'

'He is a riddle, this Govind of yours,' said Drupad, emphasising the familiar name by which she had begun to refer to Krishna.

'He himself admitted that he was a riddle,' replied Draupadi with a smile.

Drupad's mood changed. He said laughing, 'I don't like making decisions to night. Do what you like but consult Dhristadyumna. I have no doubt that you would do the proper thing.'

'Even if I have Shikhandin brought back to the palace?' asked Draupadi mischievously.

'Shikhandin! Why?'

'Father, Govind saved him from committing suicide. He helped him to become a man, thus removing the blot on our family. He brought this almost new-born brother to us and we rejected him,' said Draupadi.

'I will never forgive the boy,' said Drupad.

'Father, think for a moment,' urged Draupadi, again placing a soft hand on his aching brow. 'He went through endless torture to make you proud and happy. He had hoped that we would welcome him. Instead, we drove him into the wilderness.'

'But why did he have to come at this time?' asked Drupad.

'I wish I knew. Possibly he wanted to join in the festive occasion of the *swayamvara*. I cannot forget his wan, piteous, hope-bereft face as he left me,' replied Draupadi persuasively. 'When he went back to Krishna's camp, he was crying like a child—so V*aa*sudeva told me.'

Drupad stared vacantly at the dim light burning in his room. He was evidently wrestling with himself.

Draupadi added: 'Would it have been better, Father, had Drona, the

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enemy, left him to commit suicide? On the contrary, he forgot his enmity, took Shikhandin under his care and gave him new life. Possibly he was sent back to be helpful to us in the *swayamvara*. Please, Father, forgive him. I will not feel happy till he comes back.'

A doubt arose in Drupad's mind: Krishn*aa* had changed; Shikhandin had changed; perhaps Drona himself had changed. Was he the only one to nurse a meaningless hatred? He gave up struggling with himself.

'Krishn*aa*, do what you like,' he said like a sick child.

Then, staring at the ceiling, he repeated: 'Do what you like.'

Suddenly he shook his head impatiently as if to shake off an incubus and, rising from his bed, he said: 'Let me know when Shakuni and Aswatthaama come. I shall meet them. It shall not be said that Yajnasena Drupad had no courage to face Drona's son.'

Draupadi came out of her father's room, happy at the idea that his attitude towards Shikhandin had changed. When she met Dhristadyumna who was just returning from the *swayamvara mandap*, she told him what had transpired at the interview she had had with Drupad.

'Dhristadyumna, Father is willing to receive Shikhandin back in the family. I want him back tonight. I don't want to go to the *swayamvara* in an unhappy frame of mind. I shall immediately ask Satyaajit to bring him back,' said Draupadi.

'But, why have you so suddenly changed and Father too?' asked Dhristadyumna in surprise.

'I don't know how the change has occurred, but occurred it has.' Then she paused for a while and looked appealingly at Dhristadyumna. 'Brother, have we not allowed the memory of an old humiliation to poison our hearts for too long? Evidently Father was asking the same question to himself when I left him.'

Dhristadyumna was taken aback. 'Evidently Krishna has worked a miracle in the interview he had with you,' he said.

Draupadi smiled happily. 'If Krishna could work a miracle, so can we. If he can transform the hatred of Kings into the amity of *dharma*, why can we not?'

●●●

Shakuni and Aswatthaama, when they arrived at the palace, were received by King Drupad in the throne room, which was brilliantly lit up by brass lamps, in each of which a hundred wicks had been lighted. Near him, in respectful silence, stood Dhristadyumna and Satyaajit, and also a little behind them, Shikhandin, happy to have been reconciled to his family but pale, weak, supporting himself by leaning against the wall. Draupadi stood near him.

Drupad, seated on his throne, invited the guests to take their seats in front of him. Shakuni, after prostrating himself before the King, rose with considerable effort and lowered his bulk into the seat with elephantine deliberation.

Aswatthaama walked up, and, consistent with his status as a Brahman, extended both his hands towards the King in blessing. with the formal words: "May you live a hundred

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autumns." As he took his seat, his eyes fell on Draupadi, and he could not take them off her, so fascinated was he by her beauty.

After the courtesies were exchanged, there was a moment of uncomfortable silence. Then, Drupad, wan and tired, but exercising great self-restraint, asked the guests politely: 'To what do we owe the pleasure of your visit at this time of the day?'

Shakuni smiled unctuously, rubbed his hands, shifted his position, and in an ingratiating voice said: 'Best of Kings, we come from the valorous Yuvaraj of the Kurus. V*aa*sudeva must have told you about our coming.'

The king nodded. 'Yes, Prince of Gaandhara, V*aa*sudeva conveyed to Draupadi that you urgently wanted to see us.'

'Yes, yes,' said Shakuni, with an oleaginous smile. 'The Yuvaraj sends his salutations to the noble King. He wants to secure the friendship of the noble lord by seeking the hand of the noble Princess, the crown jewel among maidens.'

'The Princess, my sister, is no longer a free agent,' said Dhristadyumna, taking upon himself the burden of the conversation. 'An archery test has been fixed; it is already announced. Have you not heard of it?'

'No, we have not,' broke in Aswatthaama, irritation writ large on his face.

'My sister shall wed only the master bowman who passes the test in archery prescribed by Father,' said Dhristadyumna.

The guests were taken aback and exchanged glances. The next moment, Shakuni, overcoming his surprise, replied with a broad smile: 'If that is the wish of the noble lord, things would be easy indeed. The Yuvaraj is the best marksman in Aryavarta. Aswatthaama will bear me out. It would have been better, however, had the Princess chosen the Yuvaraj without a test.'

'The test has been prescribed already,' said Drupad briefly. It was with some difficulty that he could overcome his disgust at the ingratiating manner in which Shakuni spoke.

'We have heard that the Yuvaraj is a perfect marksman,' said Dhristadyumna, trying to keep up the thread of the conversation.

'Oh, yes,' said Shakuni with a smile. 'The valorous Yuvaraj is indeed an incomparable bowman. He is sure to win the test.' His small, round eyes beamed confidence.

'Then there is no need for you to press his suit,' said Dhristadyumna and, in a voice tinged with irony, asked: "But Karna, the King of Anga, is reputed to be the best bowman in Aryavarta, is it not so?'

Shakuni laughed contemptuously. 'Noble Yuvaraj, people will talk anything. But we know the might of our Yuvaraj,' he said.

Drupad could not help asking: 'Is it not true that the only bowman who could outstrip Karna was Arjuna, son of Pandu, who met his death at Varnavrat?'

The King spoke these words with an air of innocence, but the barb was deadly.

Both the guests were taken aback. But Shakuni quickly recovered his

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poise and his face became comically grief-stricken, as he said with a deep sigh: 'Alas, alas, the Five Brothers are no more. They were the noblest of men. And Arjuna was a great warrior, just like our Yuvaraj. Our Yuvaraj's heart was broken when he heard that the Five Brothers had lost their lives in Varnavrat. But who can defy fate?'

His eyes were full of the unshed tears which he could always call forth when required.

Aswatthaama was impatient to take up the thread of the conversation.

'Noble King, Karna is out of the contest,' he said. 'He is a charioteer's son. And, to tell you the truth, often even I have done better than he.' His attempt to sound modest was not very successful.

'Then your Yuvaraj is sure to win the contest,' remarked the King.

'I have no doubt about it in my mind,' said Shakuni with the ingratiating smile which never left his face. 'If I may say so, the valorous Duryodhana would be the fittest warrior to marry the beautiful Princess. I am lucky to have such a nephew. In course of time he should be a great Chakravarti.'

Drupad was irritatingly silent.

'We must heal the old wounds,' Shakuni continued. 'And we are here to do it. Is it not so, Aswatthaama?' He looked at Aswatthaama, inviting him to speak.

'Yes, I have come here to give you a solemn promise, noble King,' said Aswatthaama.

'What is the promise that you propose to give me?' asked Drupad.

'Some doubt is felt—so says the noble V*aa*sudeva—that my venerable father, the Best of Acharyas, may leave Hastinapur if the Yuvaraj weds the Princess. I am here to give you a firm promise: If the noble Princess marries a Kuru Prince, my father will not leave Hastinapur. I will back the promise with my life,' affirmed Aswatthaama with a solemn air.

King Drupad heard the promise in silence. It was, however, broken by a husky, tremulous voice, asking: 'Are you sure, noble Aswatthaama, that the venerable Acharyadeva would accept my sister as the Crown Princess of the Kurus?'

Drupad turned towards his children with a frown. How could one of his children be guilty of bad manners in speaking uninvited before him and in the presence of strangers?

All turned towards the place from which the strange voice had come. Dhristadyumna and Satyaajit made room and slowly Shikhandin came forward, his large eyes fixed on Aswatthaama, his face flushed with excitement.

Shakuni was taken aback. Aswatthaama glared at the interrupter angrily, as if trying to destroy him by his very look.

When he looked at his son, Drupad forgave the lapse, and grasping the significance of the question turned to Aswatthaama, expecting a straight reply to a straight question.

Aswatthaama recognised Shikhandin. The boy was a disciple of his father! But he was puzzled. An anchorite there and now in a dress befitting a prince! He was also surprised at the boy's temerity in inter-

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rupting the conversation. 'You, you, you! The anchorite who was in the *yuddha shala!*' he exclaimed, unable to believe his eyes.

'He is my son, Shikhandin,' interrupted Drupad, not displeased at Aswatthaama's arrogant self-confidence being breached.

Shakuni realised the situation and recovered his self-possession.

'Noble Prince, you are mistaken,' he said, and, rubbing his hands, and smiling, turned to the King. 'Acharyadeva loves his son more than the noble Prince thinks. He will never let a solemn promise given by his son to be broken.'

Drupad thought that the time had come to end the interview. 'Very noble of you, Aswatthaama, to give the promise,' he said, rising to indicate that the interview was at an end. 'Evidently you are a generous friend of the Yuvaraj. If the occasion arises, I will hold you to the promise,' he added.

'I shall certainly keep my promise whatever happens,' said Aswatthaama, as he rose to depart.

'We will take your leave now, noble King,' said Shakuni. 'I look forward to welcoming the noble Princess in our camp tomorrow evening as the bride of our valorous Yuvaraj.'

Drupad coolly acknowledged the salutations as Shakuni and Aswatthaama left the room.

●●●

When the visitors had departed, Drupad beckoned his children to follow him to the bedroom. He gave his diadem to Satyaajit, sat down on the bed and looked at Shikhandin.

'Shikhandin, what did you mean by your question?' he asked.

'Noble Father, please excuse my rudeness in interrupting your conversation,' replied Shikhandin with hands joined and added: 'But I could not contain myself when Aswatthaama was giving a pledge which can never be kept.'

Drupad looked at his son who was still upset at having seemed rude to his father, and smiled. 'Don't look so crestfallen, my boy. You did the right thing to prick the bubble of that conceited fellow. But what did you intend to suggest by your question?' he asked.

'Bhanumati, the present Crown Princess, is almost a daughter to Acharyadeva. He will never allow any other princess—much less Draupadi—to be the Crown Princess and take her place,' said Shikhandin, offering an explanation.

'Did I not tell you, Father, that I would not have to marry Duryodhana?' asked Draupadi with a merry twinkle in her eyes.

'I would not like you to do it either,' said Drupad, lapsing into a mood of helplessness. 'But I don't know how you can escape that fate if he wins the test.'

'May I speak, Father?' asked Shikhandin, urged by a sense of duty, in spite of his hesitation.

'Yes, you may,' said Drupad encouragingly. He had acquired a new respect for his son.

'You have been the support of *dharma* amongst kings. It would be *adharma* to break your solemn pledge,

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I agree. But it would be equally *adharma* to give sister in marriage to Duryodhana who is living in *adharma*,' Shikhandin pointed out, summoning up all his courage. He seemed to speak boldly, but his lips were twitching nervously and his hands were trembling.

Drupad looked at Shikhandin. 'Don't be so agitated, Shikhandin. Tell me precisely what you think.' And for the first time he spoke in an affectionate voice.

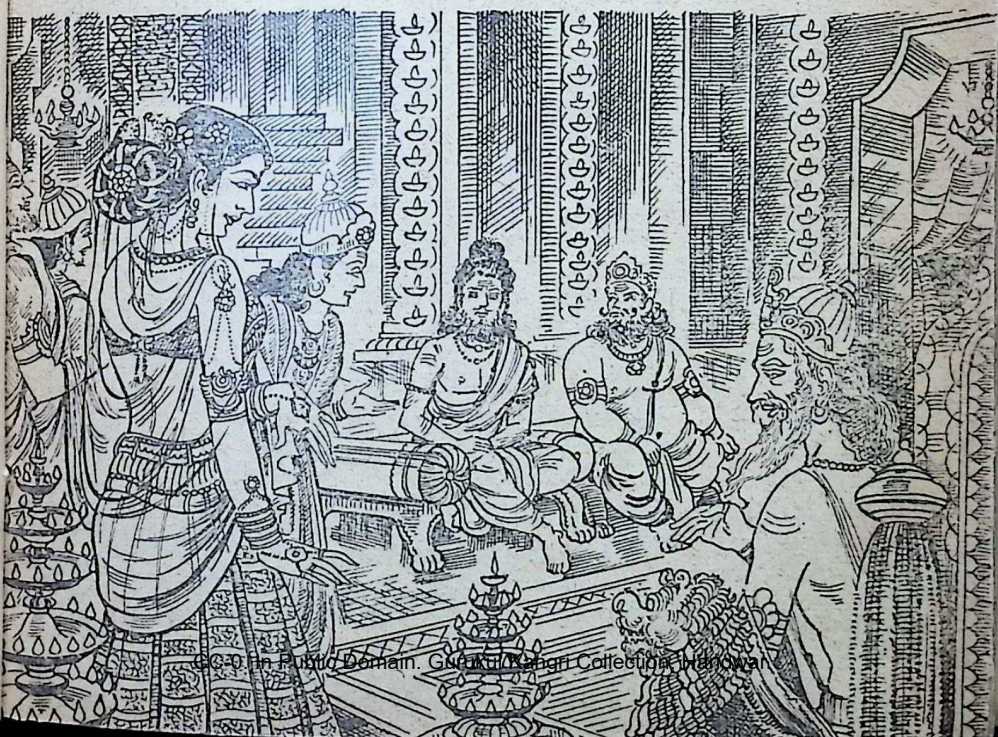
Thus encouraged by Drupad, the young man overcame his hesitation. 'Duryodhana, guided by his uncle Shakuni and supported by Karna and Aswatthaama, is wickedness personified. There is no limit to which he will not go to secure his purpose.'

Drupad nodded agreement and Shikhandin proceeded. 'He organised the conspiracy to murder the Five Brothers. He got them banished. He got them burnt to death in Varnavrat.'

'We have heard these reports. But are they true?' asked Drupad.

'They are true. I heard it from my teacher himself—how they had planned to kill the Five Brothers, if they had not gone into voluntary banishment. And I heard from Yaksha Sthunaakarna himself how they met their end. He was engaged by Duryodhana to build a mansion of lac and

Shikhandin asks a significant question.



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sulphur at Varnavrat. Purochana was employed to set fire to it,' said Shikhandin.

Drupad exchanged glances with Dhristadyumna and Draupadi. No one spoke for a few moments.

'Who is this Yaksha?' asked Drupad.

'He is Sthunaakarna, who gave me my manhood,' replied Shikhandin. 'He is waiting in the chariot outside. I will bring him in.'

Shikhandin went out and returned with a strange-looking, tall and lean individual with corded sinews and with flowing hair and large red eyes, carrying a trident in his hand. With lofty unconcern, he stood before Drupad and extended his hands in blessing.

Drupad looked at Sthunaakarna and asked him: 'Are you Yaksha Sthunaakarna?'

The Yaksha nodded without speaking a word.

Shikhandin intervened. 'Noble father, the Yaksha speaks only twenty words in a day. He has only five more words to speak before tomorrow's sunrise. You may put any questions you like. He will give you the appropriate reply.'

'You treated Shikhandin?' asked Drupad.

Sthunaakarna nodded assent.

'Did you construct the palace of lac and sulphur at Varnavrat for the Five Brothers?'

Sthunaakarna again nodded assent.

'Who asked you to do it?'

'Duryodhana,' replied the Yaksha.

'Do you know who set fire to the palace?'

'Purochana,' replied the Yaksha.

'How do you know that he set fire to it?'

'Orders,' laconically replied the Yaksha.

'Whose orders?'

'Duryodhana's.'

'How do you know?'

'Heard,' replied the Yaksha.

'You heard the orders being given, is that what you mean?'

Sthunaakarna put his fingers on his lips to indicate that he had already spoken his quota of words for the day and would not speak any more.

'Did you hear the orders yourself?'

Sthunaakarna nodded assent.

'Sthunaakarna, you can go now,' said Drupad.

Shikhandin took Sthunaakarna outside the room and asked one of the waiting attendants to take him back to the chariot. When he returned, Drupad said in deliberate accents: 'It would be a heinous sin to let Duryodhana marry Krishn*aa*.'

Dhristadyumna nodded assent. Draupadi only smiled; her instinct had proved sound when she had decided not to marry Duryodhana.

'What should be done now? I am so confused tonight that I cannot make up my mind,' said Drupad helplessly.

'Father, will you permit me to speak?' asked Shikhandin.

'Speak, speak, by all means speak,' Drupad almost shouted, irked by the too respectful manner in which Shikhandin was addressing him. 'You have something at the back of your mind.'

'If Duryodhana wins the archery contest, Father, I want to intervene. It

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is my duty as a brother to save my sister from a sin,' said Shikhandin.

'What would you do?' asked Drupad.

'Before the assembly of Kings, I will charge Duryodhana with having got his cousins burnt alive and call upon the venerable Rishis to pronounce whether an *aatatayi** can take advantage of a pledge given in *dharma*,' replied Shikhandin.

Dhristadyumna saw the implications of such a step and said: 'But that would lead to a war between the Kurus and ourselves.'

'It would be a war of righteousness. The Kings will be with us. V*aa*sudeva will surely befriend us. It will be a war of *dharma*,' said Shikhandin.

Dhristadyumna thought for a while and remarked, 'Father, this is a matter which has to be considered seriously.'

Drupad closed his eyes, frowned in concentration, and came to a quick decision. Opening his eyes he said, 'Dhristadyumna, I now see my way. I have made up my mind.' Then he paused. 'Shikhandin is right; he will denounce Duryodhana. I prefer leading a holy war to giving my daughter in marriage to an *aatatayi*.'

[*To be continued*]

* People who are guilty of arson, poisoning, attacking another with a murderous weapon, dacoity, trespassing on land, and abducting a woman are classed as *aatatayis*. Shastras enjoin that they should be killed at once. No sin is incurred in killing them.

ASVATTHA TREE

THE gods of the Hindu pantheon have their duly allotted functions. Agni or the Fire-god is charged with the task of carrying food offered in sacrificial fires to gods and the manes *(pitrus)*. From the beginning he has been doing it with commendable alacrity.

Once, however, he got fed up with his work. Perhaps people then, as now, imputed motives to his arduous work. Consequently he resigned his job. Other gods naturally pleaded with him to hold the portfolio on a caretaker basis. Agni, however, would not wait and walked out in a huff.

The other gods chased him, but Agni took the form of an Asva or horse and galloped. The other gods too increased their speed. In order to escape from the pursuers, Agni entered a tree and that tree is the Asvattha. Etymologically the word Asvattha means that in which the horse resides. For the reason therefore that Agni hid himself in that tree, it is treated as sacred.

For purposes of *yagas*, fire is extracted from a chunk of this tree. That chunk or log is called *arani*. The twigs of the Asvattha tree are used for sacrificial fires alone. It is forbidden to do violence to the tree in any form.

Pippala (from which the *peepul* in English is derived) is another name of Asvattha. It brought up the orphaned child of a *rishi* pair, like a mother. This child later on came to be called Pippalada. For this reason, too, this tree is worshipped for fecundity and health.

The trinity of gods are said to live in this tree.

Lord Krishna in the *Gita* has affirmed that He is Asvattha among trees. Hence its holiness.

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World War I gave us the word 'Profiteering' as distinguished from 'Profiting'. Lloyd George gave it wide currency. World War II has not been found wanting in its 'gifts', the most resilient of which is Black Money. The author examines its genesis and growth in this article. —Ed.

Ontology of Black Money

M. R. PAI

THE problem of "black money" came to public notice during the Second World War. In recent years, critics of the present economic policy have been pointing out to the authorities the dimensions which this problem has assumed. It is fortunate that in the last few months the authorities have given some thought to this problem.

At Bhubaneshwar, the Finance Minister said that "unaccounted money" (i. e. black money) was one of the biggest problems he had to tackle. A few days later, in Bombay, the Governor of the Reserve Bank of India also emphasised the same point.

In simple terms, black money or unaccounted money is just "unrecorded gains" as Prof. C.N. Vakil has pointed out. It is money which does not form part of a legal transaction, and as such escapes all taxes.

After the demonetisation of high-denomination notes in 1949, people hold black money in smaller denominations like five- or ten- or hundred-rupee notes.

In this context, the estimate of one politician that the black money in the country is about Rs. 3,000 crores and of another at Rs. 6,000 crores is typical of the numerous misleading statements that our professional politicians indulge in. The total amount of currency in circulation is just over Rs. 2,400 crores!

Black money arises not only from economic but also political factors. These factors are:

First, shortage of goods and services leads to hoarding and black marketing. Especially, prices of scarce commodities, on which there are price controls and of which there are no immediate prospects of increase in supplies, rise much above controlled prices. The difference between the controlled price and market price is paid in cash, thus creating black money.

Second, a number of controls on production and distribution of goods and economic activity in general opens up vast scope for corruption in order to overcome delays. This leads to creation of black money as bribes are either paid in cash, or in terms of items bought with black money.

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Third, the large Public Sector in industry and heavy Government spending are responsible for increase in black money. There are too many complicated rules and regulations to follow—and thus easily evade—and too much buying, selling and other areas of patronage in government spending. Commercial considerations are overlooked since losses and inefficiency do not matter for those who manage these undertakings and operations; as the Public Accounts and Estimates committees of Parliament have repeatedly pointed out, there is little disciplinary action against erring officials. The temptation to secure illegal gains at the cost of efficiency is great, and this creates more black money.

Fourth, the high taxation level and the wide discretionary powers given to income-tax officers have encouraged unrecorded gains. Even the large number of honest citizens who would ordinarily pay their taxes feel that they have no chance against the arbitrary assessments and rulings of income-tax authorities. Therefore, they resort to devious ways to save themselves from this situation. If, on the other hand, the level of taxation is reasonable and the attitude of the tax authorities inspires confidence in the assessees that they are being treated justly, the bulk of the assessees would pay their taxes honestly. It would, then, also be possible for the tax authorities to bring to book dishonest characters who habitually cheat the Government. This aspect needs serious consideration.

Fifth, the spate of ill-drafted and complex legislation has confused the common citizen. This is particularly true with regard to sales tax laws. The Shops and Establishments Act is another example. While such laws may be sound in principle, they are so complicated and are administered with such lack of understanding that the temptation to dodge them and for corrupt dealings between the affected and the enforcement officers is great. The result is addition to the black money in circulation.

Sixth, the nature of political life in India has changed in recent years. At one time, politics was a field of public service and mostly people of means used to get into it. But, of late, persons without character and any inclination or capacity to earn an honest living have got into politics. Simultaneously, men of integrity and with honest means of livelihood have kept themselves away from politics out of sheer disgust. Expensive elections and other requirements of political life bring about alliances between professional politicians and people who need favours from governmental authorities. These politicians—legislators, etc.—act as brokers between the favour-seekers and the administration. In the process black money transactions take place.

Another field in which black money originates is that of trade unions because professional politicians and political parties have invaded this sphere which legitimately belongs only to workers and employees. On the bargain counter huge money is involved while discussing salary or wage increases and other benefits. Since not all professional politicians

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in the trade union field are really interested in the welfare of the workers whom they claim to protect and have no personal stakes in the progress of the industry as such, personal bargains, at the cost of the workers, are struck. These, of course, have to be in terms of black money.

These are but a few causes of black money. Its economic consequences, especially to the fixed income groups, are disastrous.

Black money is used for ordinary or ostentatious consumption such as weddings, or converted into non-detectable assets. Gold was a favourite asset but after Gold Control the tendency is to buy urban property. It is interesting to note that in Bombay city after the Gold Control, land prices and *pugree* (premium) on flats recorded a considerable rise.

Black money is also used for speculative purposes like hoarding of scarce commodities the sale of which yields more black money!

In both these aspects, i.e., consumption and speculation, black money helps inflationary pressures and leads to increase in prices. Only to the extent that part of the black money may be utilised for production, does black money help the economy. Productive use of black money is mostly in the field of the unorganised sector of the economy where the income generated can be easily concealed from the view of tax authorities.

Apart from the price spiral, the phenomenon of black money casts heavy burdens on honest citizens. For instance, to the extent that taxes are evaded, the honest citizens have to shell out more when there is a compensatory increase in the tax level.

Over and above all this, there is the deterioration in values which black money brings about. This is the most dangerous consequence of black money. It eats away at the very vitals of a stable society.

Black money is a well-known phenomenon of all war economies and of communist and socialist countries. In war economies, it is the shortages which give rise to black money. In communist and socialist economies, the factors we have earlier analysed, viz. scarcities arising from restrictions on production, high taxation, complex laws, elaborate controls, huge government spending, concentration of economic power in the hands of bureaucrats and politicians without corresponding accountability to the public and without the discipline of the market forces, are responsible for black money.

An early solution to the problem of black money is required if Indian economy and society are not to suffer grievously. It is not easy to deal with this problem because strong vested interests are involved. Black money is shared by corrupt businessmen and industrialists, dishonest politicians, Ministers, legislators, etc., and unscrupulous officers. Any move against black money will affect them.

The best way is to eliminate the causes which give rise to black money. The first step is to encourage more production to remove shortages and to give up all hampering controls. Cement offers a good example. The price of this commodity is controlled and there have been periods of

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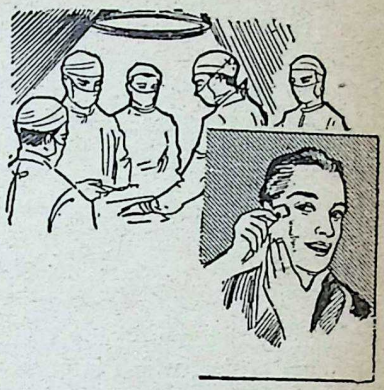
scarcity. Dishonest government servants and dishonest traders benefit from black marketing in this item.

The producers get only their fixed prices. If, however, market forces had been allowed and controls eliminated, a scarcity from increased demand would have led to a price increase; this, in turn, would have encouraged more investment and more production. With the increase in supply, prices would have declined.

Simultaneously, with rising prices, users of cement would have become more cautious. There would be a decrease in demand because of more *rational* use of cement. Thus the economy would have gained both ways—in greater production of wealth and more rational use of resources.

Government spending should be reduced to manageable proportions and for necessary purposes. Today, as pointed out frequently by Parliamentary committees, there is little *accountability* in the use of Government funds. Reduction in the taxation level and simple laws will also help to eliminate black money.

Most important of all, the time has come to displace "professional" politicians from politics. People of means and character have to take a keener interest in public life. In fine, the concentration of economic power in the Government should be reduced and that power should be widely dispersed in society; and those who wield both political and economic power should be made accountable to the country. Only then will the problem of black money be amenable to solution.



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This is the second instalment of the report on Bhavan's Samskritik Vikas Yatra. *The author covers the itinerary from Bhakra Nangal to Kathmandu via Amritsar, Hardwar, Ayodhya, Banaras and Gaya.*

PILGRIMAGE TO PASUPATINATH-2

A Travel Diary

K. S. RAMASWAMI

AFTER visiting the mighty Bhakra Nangal Project which is expected to usher in an era of prosperity for East Punjab, Rajasthan and Himachal Pradesh, the Bhavan's *Samskritik Vikas Yatra* party visited Amritsar which is to the Sikhs what Banaras is to Hindus.

The party halted at Amritsar for a day. It was at this place on January 30 that we observed "Sarvodaya Day". Earlier, the members had visited the Jallianwalla Bagh. Our hearts were filled with reverence for those martyrs who had been slaughtered so mercilessly for daring to demand freedom for their country.

The Golden Temple at Amritsar is the centre of attraction in this land of the Sikhs. Amritsar is the focal point of the Sikh Faith, which by the simplicity of its doctrine and sustained heroism, has won an honoured place in the history of our country. Religion to the Sikhs is a vital impulse and it is the mainspring of their characteristics and endeavour.

"Amritsar" means "Tank of Nectar". The shimmering reflection of the Golden Temple in the lake in which it is built, is an enchanting spectacle. In the first floor of this Temple is housed the *Adi Granth* (the Sikh Bible). There is no formal or ritualistic worship in the temple. Bhajans are held throughout the day and members of all faiths are free to visit this temple. It is kept very neat and people here believe firmly in the saying that cleanliness is next to godliness.

The Golden Temple, which is also called Hari Mandir (the temple of God) has had a chequered history—it was desecrated and destroyed by the Moguls and again and again did the Sikhs recover it with heroic effort and avenge the sacrilege at great sacrifice.

Leaving Amritsar on January 31, we reached Hardwar in Uttar Pradesh on February 1. Hardwar is one of the places in India which a devout Hindu longs to visit for a dip in the Ganga. The crystal-clear water of the river Ganga tempts one to take a bath even if the day is terribly cold.

In fact, when we went there, it was very cold and normally people from the South and West would not dare to take a bath in the chill waters but the sanctity attached to Hardwar and the overpowering sentiment which inspires the pilgrim enable him to dare

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the bath. Once you plunge into the water, the cold disappears and you feel invigorated. Hardwar is full of *ashrams* and *mandirs*.

From Hardwar and Rishikesh, one could see the lofty Himalayas, about ten miles away, the natural boundary of Bharat. Rishikesh is the gateway

Top row (Left): *Sri and Smt. K. S. Ramaswami—both were members of the Yatra party.*

Top row (Right): *The Golden Temple of Amritsar.*

Lower row (Left): *Some members of the Yatra party seen with Sri Bibhuti Narain Singh, the Maharaja of Banaras. At extreme left is Mahamandaleswar Prakasanandaji of Kankhal who also joined the Yatra from Delhi.*

Lower row (Right): *The memorial to the martyrs of the Jallianwalabagh massacre.*

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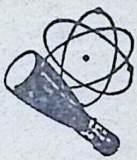

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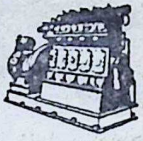

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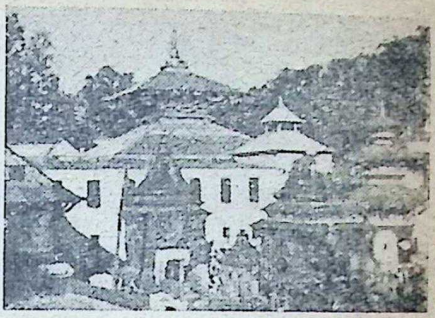
to the Himalayas. The *yatriks* visited the Gita Mandir, the Paramarth Ashram, the Jagadguru Ashram and the Sivananda Ashram and had the benefit of illuminating talks from the Heads of the Sivananda, Jagadguru and Paramarth Ashrams.

The study of Sanskrit receives great encouragement at Hardwar. The *yatriks* had the privilege of visiting the Gurukula Kangri Vishvavidyalaya, a truly national institution which owes its origin to the devoted labours of Swami Shraddanand. This institution is imparting education in ancient Vedic and Sanskrit literature along with modern scientific subjects. Its residential character and location away from the city make it a model institution.

One finds a lot of lepers in this place, especially on the way to Lakshman Jhula, the hanging bridge across the river Ganga. When I made enquiries I was told that lepers flock to this place in the belief that the miraculous waters of the Ganga will cure them. But I doubt if these people really take a bath in the Ganga. They have taken to begging and their sight is really appalling.

Ayodhya was next in our itinerary. *En route*, however, our railway bogie was detrained at Lucknow for a few hours and some of the *yatriks* snatched this opportunity to make a brief tour of this gracious capital of Uttar Pradesh. It is a beautiful city with broad and well-maintained roads and lofty and beautiful buildings, displaying a happy blend of the Mogul and Hindu styles of architecture.

Alighting at Faizabad station, the only ask for "paisa"



Pasupatinath Temple at Kathmandu.

yatriks went in cycle rickshaws to Ayodhya, the birth-place of Sri Rama. We saw the sacred Sarayu and also some places connected with the life of Sri Ramachandra. But the impression we gained was that the Ayodhya mentioned in the Puranas, as the land where milk and honey flowed, was something different from what it is today.

The whole area is unclean and few of the people we saw seemed to be in a prosperous condition. Even the temples and the "Janma Bhoomi" of Sri Ramachandra were very untidy. I wondered why the State Government could not take steps to keep these places so sacred to us, clean and attractive. Apart from this, there were no sign-boards near these temples to give the casual visitor an idea of the identity of the structures and their relative importance.

The pilgrim is consequently pestered by a mob of self-appointed guides to have a *darsan* of this and that, but they are unable to say anything cogent about the importance of either the deity or the place. They

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advances
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working funds
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1963
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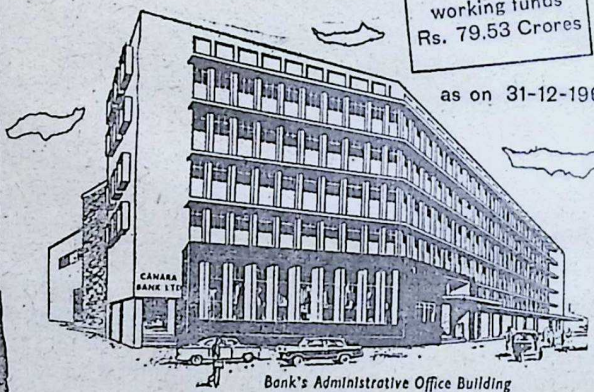

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The temple of Sri Rama is inspiring to see, but in the evening the crowd is immense and there is no orderliness. Anyway, the *yatriks* did have the satisfaction of having set foot on the sacred soil where Sri Ramachandra was born and ruled, and this was indeed a great thing.

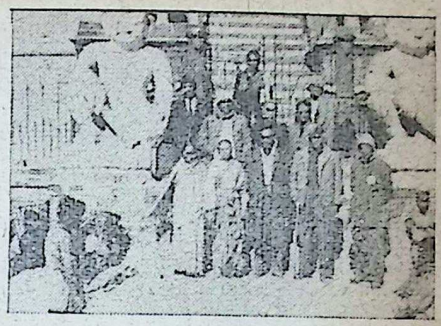
Allahabad was our next halting place. The mention of Allahabad brings to one's mind the dedicated lives of the Nehrus. The *yatriks* paid a visit to Anand Bhavan, their magnificent home, now a national possession.

The chief attraction for the *yatrik* at Allahabad is the Triveni Sangam. Here the great rivers Ganga and Yamuna have their confluence and it is believed that the underground river Saraswati (not visible) also has its confluence with the Ganga here. A bath at the Sangam is considered an act of great piety and the *yatriks* had their bath at the Sangam, going to this place in boats from the shore.

While at Allahabad, the *yatra* party paid a visit to the Allahabad University of which Kulapati Munshiji had been the Chancellor when he was Governor of Uttar Pradesh. The party met the Dean of the Faculty of Law of this University and other members of the staff and conversed with them and with the students.

From Allahabad we went to Banaras and stayed in this ancient and sacred city for three days. Every Hindu has an ardent desire to visit this place and perform *shraddh* for his or her parents, if they are not alive.

After visiting the great temple of Lord Viswanath and the temples dedicated to Annapurna and Visalakshi, the members of the party visited yet another great temple in the afternoon. This temple has not been dedicated to any particular deity but to the entire country. I refer to the Banaras Hindu University.



Some of the yatriks *in front of the Bhaktapur temple.*

This great temple of learning owes its origin to that illustrious son of India—Malaviyaji. By his sincerity, noble character, unflagging zeal to erect an edifice worthy of India's cultural heritage, Malaviyaji, who commanded the esteem of the entire country, was able to get huge sums of money from many parts of the country and he built this University in stages. Today, the Banaras Hindu University stands as the citadel of the true culture of India. The Viswanath Mandir within the University campus is a masterpiece of art and when the tower is completed, this temple will be the tallest building in Banaras.

Later in the day the *yatriks* were entertained to tea by the Maharaja of Banaras, Sri Bibhuti Narain Singh, at his palace in Ram Nagar. Speaking freely and asking for

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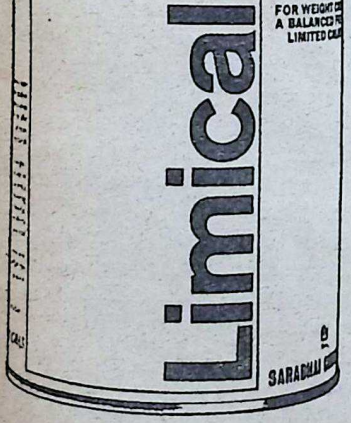

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details of their *yatra*, the Maharaja, who is a great scholar, won the affection of all of us. He is doing a great deal for the promotion of Sanskrit and he gave glimpses of his true culture and nobility during the brief time we were privileged to spend with him.

The *yatriks* also saw the hospital that has been constructed at the Ghat in Banaras, the foundation stone of which was laid by Kulapati Munshiji when he was Governor of Uttar Pradesh.

The array of the Ghats on the banks of the Ganga is a glorious sight, especially when they are silhouetted against the rising sun, and the *yatriks* were able to appreciate this better when they went in two boats from one end to the other.

Gaya, the next place we visited, is of importance to those who wish to perform *shraddh* to their departed parents or near relatives. The river Palguni was dry when we visited the place. Gaya is an ill-kept town and the thousands and thousands of pilgrims who flock to this place will be in a better mood to perform the *shraddhs* if the vicinity of the river is kept clean.

Despite the anxiety to do one's duty by his parents, one gets a feeling of revulsion on seeing places which are unclean. It certainly needs to be improved. Added to the unclean atmosphere is the clamour of the Pandas here which is unseemly.

Bodh Gaya which we visited next, is probably the holiest among the holy places associated with the life of Lord Buddha. for it was here that Sakyamuni attained Supreme Enlightenment and became the Buddha. Saranath, near Banaras, which the *yatra* party visited earlier in the tour, was the place where the Wheel of Law (*Dharmachakra*) was set in motion. It was here that the Buddha, the angel of peace and compassion, turned this wheel by giving his first sermon to his five disciples.

At Bodh Gaya is a Buddhist monastery built by the Thai Government. The Mahabodhi temple here is the oldest and most venerable of its kind. Its architecture is superb and many a temple in Burma and Nepal have been, it is stated, modelled on its pattern. The world-renowned Bodhi Tree, the tree of Wisdom and Enlightenment, stands here.

After leaving Gaya, all the *yatriks* were happy at the thought that their arrival at Kathmandu in Nepal was very near. We reached Patna on February 10 and according to schedule all of us were to leave for Kathmandu by plane on that day.

We were divided into three groups for this purpose and two of these left Patna as scheduled but the third was threatened with bitter disappointment. The plane had actually taken off and flown 60 miles from Patna when visibility became so poor because of foggy weather that the pilot was forced to return to Patna. The sense of frustration among the party can be imagined. But next morning it was clear and bright and the third group arrived, happy and excited, in Kathmandu in time for Mahasivarathri.

[*To be continued*]

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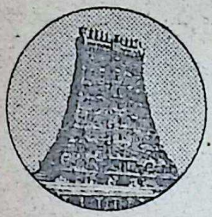

BHAVAN'S SAMSKRITIK VIKAS YATRA–2

DAKSHIN BHARAT

The Bhavans' Samskritik Vikas Yatra (cultural-cum-educational tours) conceived as an educational experiment in extension of the original idea of periodic Shibirs (Camps) which the Bhavan had been holding since 1957, has completed its first *yatra* to Pasupatinath in Kathmandu, capital of Nepal, covering *enroute* holy spots and places of interest in Uttar Bharat and a part of East and South India.

The Bhavan now proposes to sponsor a comprehensive tour of South India covering important places of pilgrimage and centres of national undertakings in the States of Madras, Kerala and Mysore. This *yatra* will be for a period of 45 days commencing from the 24th of April 1964 and concluding on the 9th June 1964.

Satsangs, bhajans, group discussions and discourses during the journey at convenient places and hours will be a special feature of the *yatra*.

Given below is a detailed programme of the places to be visited and the important spots for sight-seeing.

Tirupati	:	Tirumalai Sri Balaji Temple, Papanasanam, Akash Ganga.
Kalahasti	:	Kalahasteeswara Temple.
Madras	:	City sight-seeing, Theosophical Society, Adyar, Ramakrishna Mutt, Kapaleeswara Temple, Parthasarathy Temple.
Mahabalipuram	:	The monolithic monuments and sculptures of ancient Pallava dynasty.
Kancheepuram	:	Kamakshi Temple, Ekambareswara Temple, Varadarajaswami Temple and other shrines, Kamakoti Peeth.
Tiruvannamalai	:	Arunachaleswar Temple, Ramana Ashram.
Pondicherry	:	Aurobindo Ashram, city sight-seeing.
Cuddalore	:	Trip to Neyveli.
Chidambaram	:	Nataraja Temple, Annamalai University.
Kumbakonam	:	Kumbeshwar Temple, Sarangapani Temple, Mahamagham Tank, Swami Malai.
Tanjore	:	Brigadeeswara Temple, Saraswati Mahal, Palace.
Trichy	:	Matru Bhooteswar Temple, Golden Rock railway workshop.

(*Please see opposite page*)

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Srirangam	:	Lord Ranganatha Temple, Jambukeswaram.
Palni	:	Dandayudapani Temple.
Kodaikanal	:	General sight-seeing.
Madurai	:	Meenakshi Temple, Alagar Temple, Thirumala Naik Palace, T.V.S. workshop, Tirupparankundram.
Rameshwaram	:	Darbhasayanam, Nawapashanam, *teerthasnaan.*
Dhanushkodi	:	Bath and sight-seeing.
Tiruchendur	:	Lord Subrahmanya's Temple.
Courtallam	:	Water-falls, Kurtalanathar Temple.
Trivandrum	:	Sri Padmanabha Swami Temple, Napier Museum, Zoo, Art Gallery.
Suchindram	:	Sthaneswara Temple.
Kanyakumari	:	Kanyakumari Temple, Vivekananda Rock, Gandhi Mandir.
Warkalai	:	Janardana Swami Temple, Narayana Guru's Ashram.
Kottayam	:	Periyar Dam, Periyar Wild Life Sanctuary.
Ettumanoor	:	Lord Siva's Temple.
Vaikom	:	Lord Siva's Temple.
Ernakulam	:	City sight-seeing, Trip to Mattancherri, Cochin Harbour, Wellingdon Islands.
Tripunithura	:	Sri Purnathrayeesa Temple.
Chottanikkara	:	Sri Bhagwati Temple.
Alwaye	:	Fertilizers & Chemicals Factory, Rare Earths Ltd., Premier Tyres.
Kaladi	:	Birth place of Adi Sankaracharya.
Trichur	:	Vadakkunnathan Temple, Museum and Zoo, Art Gallery, trip to Peechi Dam.
Guruvayoor	:	Lord Krishna's Temple.
Irinjalakkuda	:	Koodalmanikkam Temple.
Cranganore	:	Bhagawati & Tiruvanchikulam Temples.
Triprayar	:	Temple of Sri Rama.
Cheruthuruthy	:	Kerala Kala Mandalam Arts Academy.
Palghat	:	Tippu's Fort, Malampuzha Project.
Coimbatore	:	General sight-seeing, trip to Coonoor, Ootacamund, Perur, Madukkarai Cement Factory.
Bangalore	:	Hindustan Aircraft, Hindustan Machine Tools, Indian Institute of Science, Sir C.V.Raman's Institute, Lal Bagh.
Mysore	:	Chamundeswari Temple, Mysore Palace, Brindavan Gardens.
Tiruttani	:	Temple of Lord Subrahmanya.

The *yatra* will commence from Bombay on the 24th April 1964 and the party will return to Bombay after completing the tour on the 9th June 1964.

The Members of the Bhavan, their families and other friends who subscribe to the objectives of the Samskritik Vikas Yatra are welcome to join this *yatra.*

The fare per person for the entire tour, inclusive of food and sight-seeing expenses, will be Rs. 850/- for III Class and Rs. 1,250/- for I Class. It is proposed to register only 40 persons for III Class and 20 persons for I Class.

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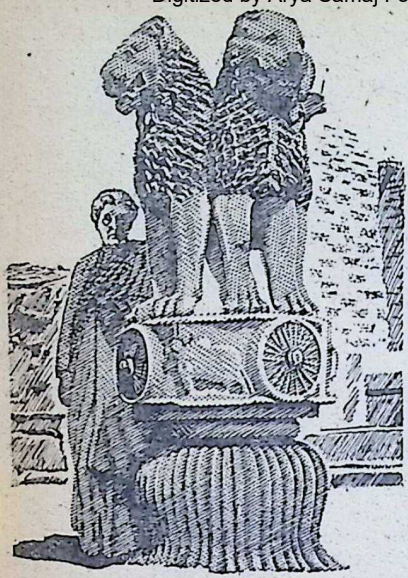
Mrs. Annie Besant: an architect of Modern India

Kanji Dwarkadas



Mrs. Besant at Sarnath.

MR. ARTHUR H. NETHERCOT has recently published a noteworthy biography of Mrs. Annie Besant.

Whatever else may be India's faults, I hope ingratitude is not one of them. India will always remain grateful to Mrs. Besant for awakening her sleeping soul and having brought her to the cherished goal of Independence. It was Mrs. Besant who created mass awakening in India which prepared the ground for Gandhiji's nationalist movement of the Twenties, Thirties and early Forties.

Today, India has attained the status of a world power and New Delhi is not only the capital of India, but it is truly an international capital, where the effect of all the major political events of the world is felt. Because of this fact, India has a great responsibility as regards its role in world affairs.

And not only because of this importance of India, to herself and to the world, but also because the truth must be known and historical records must be collected and maintained, one must realise the need to record the history of the Independence Movement before memories die. When memories die, myths become accepted as truth, and myths displace facts. Already there is a tendency to write Indian history in the Stalinistic way. This has to be avoided.

Dr. Nethercot has, therefore, rendered a great service not only to India but to the world by writing his second volume *The Last Four Lives of Annie Besant*. In this, he gives an exhaustive, fascinating and impartial biography of Mrs. Besant covering the period of her forty years in India (1893-1933).

More than that, he has given an objective and comprehensive story of India with Mrs. Besant as the central figure, nor has he glossed over the unpleasant incidents of her life. For

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example, the troubles and complications arising out of the Leadbeater 'scandals' and the difference of opinion which arose between Krishnamurti and Mrs. Besant and her differences with Gandhiji in her political work. But Mrs. Besant comes out triumphant in the end.

The four lives of Nethercot's second volume refer to Mrs. Besant's religious, educational, social and political work though, of course, they are not in separate water-tight compartments but overlap each other during her distinguished career in India.

When she landed in India for the first time in November 1893, she found educated Indians were inclined to hang their heads in shame at their culture and their past. They accepted meekly the superior and patronising criticisms from uninstructed critics as valid and it was possible for Macaulay to assert that there was more truth and consolation to be derived from a single English book than from all the literature of the East! But Mrs. Besant changed all this.

If today the Indian feels proud of his past and hopeful of his future, if he is proud that his country is an important member of the comity of nations, these beliefs were created and fostered principally by Mrs. Besant, who popularised Indian scriptures and made India acquainted with her own heritage.

She translated the *Bhagavad Gita* in English verse. That work has been elaborated and perfected by Indian and European scholars and writers, but if to one person more than another, must be attributed the beginning of the feeling of true patriotism, anyone will hesitate to mention the name of Annie Besant.

Mrs. Besant and Leadbeater, carried on clairvoyant investigations in England in 1895 and developed a Theosophical microscope which enabled them to depict molecules and to split atoms which orthodox science was only speculating on then. This process they labelled Occult Chemistry and by it they looked into the very entrails of matter and modestly offered their findings not only to the Fellows of the Theosophical Society but to the great leaders of the scientific world itself.

She founded the Central Hindu College in Banaras, the nucleus of the present Banaras Hindu University. As far back as 1905, when the caste system in India was so rigid she said the caste system in India must go.

In April 1905, Mrs. Besant, travelling by pony, tonga and dandy, made a month-and-half trip through the western Himalaya section, including part of Tibet.

Mrs. Besant was among the first and the foremost in India to advocate and work for the education of girls. She wrote against child marriages. She befriended the untouchables and started schools for them. She was a prominent suffragist but abhorred violence in the suffragist movement. After doing spade-work in religious, educational and social work, she plunged into active politics in 1913 and when the First World War started in 1914, she demanded Home Rule for India.

She was interned without trial by the British Government but they had to release her, within three months as

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a result of the agitation in India, U.S.A. and the U.K. She reached the height of her political power and popularity when she presided at the Congress session in Calcutta in 1917. But political popularity meant nothing to her. She dared to disagree with Gandhiji when the latter started his Civil Disobedience Movement in April 1919 against the Rowlatt Act and lost her popularity overnight.

Nothing daunted, she continued her great work for India. It was due to her that in 1920, the British Labour Party accepted "Home Rule for India" as part of its political platform, and it was the British Labour Prime Minister, Lord Attlee, who 27 years later granted Independence to India in August, 1947.

George Lansbury, Mr. & Mrs. Snowdon and Ramsay MacDonald worked with her. In 1927, George Lansbury introduced the Commonwealth of India Bill prepared by Mrs. Besant and her Indian colleagues, in the British House of Commons.

Dr. Nethercot has enriched this story by giving in full the opinions of President Radhakrishnan, Prime Minister Nehru and others. Nehru calls her the "most magnificent lady".

President Radhakrishnan told Dr. Nethercot: "Dr. Besant's most important contribution to the country was her initial arousing of India's pride in her past culture, traditions and history...." The President could appreciate the greatness of her personality and the value of her contribution to Indian Independence.

Dr. Nethercot sums up the great achievements of Mrs. Besant thus: "It is now pertinent to ask what would have been the difference to the world if Annie Besant had never lived. For one thing, the acceptance of women in English Colleges would have been established somewhat later. For another, the acceptance of birth control as a respectable practice would also have been delayed. The campaign for granting women equal rights with men would have lost a valuable supporter. Her absence from the London School Board would have delayed the achievement of free public education for children of both sexes, and the principle of furnishing free meals at public expense to children whose parents could not afford them would have been postponed. The early Fabian Society would have impressed itself much more slowly on the public mind if the lustre of her name and fame as an orator in its cause had been lacking. As a female strike-leader and social reformer her services would have been greatly missed.

Without her spectacular conversion from atheism and materialism to mysticism, the movement against a barren rationalism towards the end of the nineteenth century would have lost a powerful force. The oriental surge would also have weakened. As to the validity of her extravagant and dogmatic claims concerning the world of the Occult, one can express a complete but polite scepticism without impugning the sincerity of her own belief. The nature of the mystical experience is *ipso facto* an utterly personal one.

The experiences of very few mystics have agreed with the experiences of other mystics, and the worlds they have found themselves inhabit-

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ing when "out of this body" would suggest that there must be thousands of such private worlds, each waiting for some highly sensitive, yearning and imaginative individual to take possession of it.

Who can say that the visions of Annie Besant and her encounters with the Masters, the Rishis, and the Devas, not to mention the Logos Himself, were any less real and credible than the voices of Joan of Arc or the visions of Bernadette Soubirous?

If India had followed the advice of this lady and of her party in 1919, the country would probably have obtained Dominion Status seventeen or so years earlier than it did. It would probably have retained Pakistan and there would have been no Kashmir problem today. For in 1919, Jinnah and the Muslim League had not yet grown strong enough to demand partition or to have even thought of it. The holocaust of the transition from British Colony to self-governing Commonwealth due to the intensifying exacerbation of the Hindu-Muslim intolerance would perhaps never have happened.

Annie Besant was a mystic, drawing inspiration from within herself—an inspiration which she personified in the voices of her Rishis and Masters. But she had a hard bed-rock of commonsense in spite of her occultism. Her own reiterated references to Geoffrey West's praise of her political "foresight" and acumen, as well as to Lansbury's and Lord Haldane's similar certification, show how much weight she attached to this quality.

Nethercot's *The Last Four Lives of Annie Besant*, amply documented and absorbing, is as much a standard biography of Mrs. Annie Besant as a book of reference. His work, spread over eight years is honest, sincere and thorough.

Read no history, nothing but biography, for that is life without theory.
—Disraeli

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They Stood for Our Dharma—19

The God That Did Not Fail-I

JAYA and Vijaya were celestials who stood guard at the entrance to Vaikuntha, the transcendent abode of Lord Vishnu, the Protector of the Universe. One day, the sons of Brahma wished to have an audience with Lord Vishnu and they approached the gates of Vaikuntha. The guards declined to admit them as they were not properly clad. Brahma's sons got angry and cursed them to be born on earth as *asuras*.

Accordingly, Jaya and Vijaya took birth as Hiranyakasipu and Hiranyaksha. True to the *aasuric* nature which they had acquired, they perpetrated heinous iniquities against the moral order of the world, molesting Brahmanas at their sacrifices, attacking the innocent and waging open war against Lord Vishnu Himself, forgetting in their new demoniac disposition their previous office at the gates of Vaikuntha.

Lord Vishnu assumed the Varaahavatara and destroyed Hiranyaksha. Hiranyakasipu was enraged by the killing of his brother and he vowed vengeance on Lord Vishnu. Making himself the lord of the worlds, he ordered that none in his domains should render worship to Lord Vishnu. He desecrated every rite being performed in His honour and inflicted untold hardships on Vishnubhaktas and those who spent their days in the study of the Vedas and the performance of Vedic *yajnas*.

Hiranyakasipu wished to acquire enormous might and immortality. He performed the most austere *tapas* of unprecedented rigour for a very long period. Standing on his toe, with arms uplifted and looking at the sky, he remained in deep concentration for a number of years. Smoke issued out from his head owing to the heat of his *tapas* and threatened to consume the world. The Devas got terribly frightened and begged of Brahma to grant the boon which Hiranyakasipu desired.

Brahma appeared before him and said: "I am pleased with your intense *tapas*, Hiranyakasipu, and I am ready to grant you a boon. Ask for what you desire."

"If you are so pleased with me Sire," said the Asura, "grant that death should not come to me by any man, beast or missile. I should not die inside or outside any building, by day or by night, on earth or in the sky, by the living or by the non-living, by the Devas or by the *asuras* or by any

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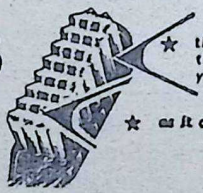

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creature. And grant me lordship over everything."

"So be it," said Brahma and vanished.

Conscious of his invincible strength, and sure that no known instrument could compass his death, Hiranyakasipu became a veritable scourge. He harassed and terrorised good and holy persons and committed terrible atrocities on the devotees of Lord Vishnu.

He had four sons. One of them was a charming lad named Prahlada. Even inside his mother's womb, he had grown in devotion to Lord Vishnu. Of noble virtues, he was the soul of goodness. His mind rested on God, and his heart flowed forth in love and tenderness to all creatures. Reverential to elders, he had an infinite solicitude for the welfare of all men. He respected his teachers as gods. Controlling his senses, he lived in perfect tranquillity and peace. He always lived in God, often losing himself in the transports of his God-intoxication.

Hiranyakasipu could not bear to see his son grow up in devotion to his bitterest enemy. To erase from Prahlada's mind every trace of Vishnu *bhakti*, he sent his son to school ordering the teacher to train him up in the "proper" manner. The teacher took charge of the boy and began to teach him as ordered by his ferocious father.

After some time, Hiranyakasipu wished to see how far his son had progressed in losing his *bhakti* and sent for him and his teacher. Both were taken to his presence. Happy to see his son, Hiranyakasipu placed him on his lap, clasped him fondly and said:

"Tell me, my child, what is that you have learnt in your *guru's* place."

Prahlada replied: "Listen dear father, I shall tell you the essence of what I have learnt. Listen to my words with perfect equanimity. This I have learnt—that I should adore Him who has no beginning, no middle or end, Who is unborn, Who neither grows nor declines, Who never fails, Whose children are all these creatures of this world, Who is the Supreme cause of the Universe."

Hiranyakasipu was enraged. His eyes were red with fury. His lips were quivering with anger. He turned to the teacher and roared: "Thou foul Brahmin! This boy praises my enemy to my own face. What is this that thou hast taught him?"

The *guru* trembled with terror and pleaded, "Your Majesty, pray don't be angry with me. Not taught by me does your son speak thus."

At this, Hiranyakasipu turned to Prahlada and asked, "Then who taught this to you? Your teacher says he did not teach this."

With great humility Prahlada replied: "The only teacher of the entire world, father is Lord Vishnu and He resides in the heart of every one. Who else can teach anybody?"

Hiranyakasipu: "Who is this Vishnu of whom you speak so highly again and again? Who can be the lord of the universe when I am here?"

Prahlada: "He whom words cannot describe, Who can be known only by the *yogis*, He from Whom this universe is born, the Supreme Lord that is Lord Vishnu, father."

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Hiranyakasipu: "Surely you wish to die at my hands; else, you would not dare to speak of your Vishnu as the Lord of all and that too in my presence!"

Prahlada: "Father, He is the Lord not only to myself. He is the Lord of all men; why, He is your Lord too. He it is that ordains and sustains everything in the universe."

Hiranyakasipu: "Evidently some evil spirit has entered your mind, you fool. That is why you speak as you should not speak."

Prahlada: "That spirit, father, is Lord Vishnu Himself. It is not only in my body that He resides. He has got into the inmost being of every particle of the entire universe. Father, it is He that makes me, you and everybody else act; for, He is everywhere and in everything.

Hiranyakasipu could stand his son's talk no longer. "Take him away," he growled, "and see to it that he is taught properly."

Prahlada was taken back to the *guru's* place. Like a true pupil, he served his teacher according to rule.

Some days passed and Hiranyakasipu sent for his son again. "Child", said he, "tell me now what you have learnt."

Prahlada replied: "He from whom the Prakriti and the Purusha have emanated, He who is the source of all that moves and does not move, the cause of all the world, may that Lord Vishnu protect us."

"You wretch! What did you say?" shouted Hiranyakasipu trembling with rage, "You are a renegade to my enemy's side. You have brought infamy to my race. You deserve to die."

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He called his men-at-arms and commanded them to kill the boy with their weapons. Up sprang the soldiers with mighty weapons and began to attack the tender boy with sword and lance.

"Lord Vishnu resides," exclaimed Prahlada, "in these weapons, in you and in me. By that faith I know that these weapons can do me no harm."

Though hit by a hundred weapons, Prahlada stood undaunted and not a hair of his body was hurt.

Hiranyakasipu relented: "Fool!" he urged, "give up this praise of my enemy and I promise I shall pardon you."

Prahlada: "Father, even a momentary thought of Lord Vishnu is enough to remove the fear of life, old age and death. When He resides in my heart, what fear can dwell in me?"

Hiranyakasipu could scarcely contain his rage. Furious, he summoned the most deadly serpents and bade them plunge their fangs into Prahlada's body and despatch him quickly to the place of Death.

At once, Takshaka and other venomous serpents sprang at the boy and injected their poison into every pore of his body. But Prahlada's mind was fixed on his God. He had no consciousness of his body. He was lost in the ecstasy of his contemplation.

The serpents cried out: "Our fangs are broken, our hoods tremble in exhaustion. There is an unspeakable dread in our hearts. We have not been able to puncture even a bit of this boy's skin. Pray, Your Majesty, let us withdraw from this."

Hiranyakasipu then ordered his mighty tuskers to trample on his son

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and destroy him. "Though born of my loins," said he, "he will bring about my undoing even as the spark of fire produced by the friction of the *arani* sticks consumes its source."

Then there came out the *diggajas* tall as mountain peaks and of exceeding might. They threw Prahlada on the ground and struck at him with their mighty tusks.

Prahlada closed his eyes and thought of Govinda. The tusks were broken to a thousand pieces and the huge creatures lumbered away trumpeting in pain and fear.

"Withdraw the elephants," commanded Hiranyakasipu. "Make a great fire. Let the wind blow on it and into the raging flame throw this disobedient son!"

The attendants piled logs of wood, set fire to them and pushed Prahlada into its midst.

Standing in the midst of the flames, he said: 'Father, though enveloped by this fire which rages so fiercely aided by the wind, see, I am still absolutely untouched. It is cool all around and I feel as if I am sitting on lovely lotuses."

The *asura gurus* approached Hiranyakasipu and said: "Your Majesty, restrain your anger. We shall take him back and teach him to hate your enemies. After all, he is a child and uninformed. That is why he speaks as he does. If we fail to wean him away from his adoration of Vishnu, then we shall find other means to punish him."

Hiranyakasipu bit his lips ; but there was no alternative he could think of and the teachers led Prahlada back to their place.

[*To be continued*]

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ANANDA MATH

(Translated by R.P.A.)

PART IV

(Continued from last issue)

The Road to Padachinha

THAT night, the entire region resounded with cries of *"Hari! Hari!"* Bands of Children roamed about, some singing *"Vande Mataram"* and others *"Hari Murari"*.

One group took away the weapons of the dead enemy soldiers, another removed their clothes. Others kicked the faces of the dead and committed wanton acts of cruelty. Some ran to the villages and others to the towns. They looted the men on the way as well as people in the houses. They threatened everyone they met: "Chant *Vande Mataram* or we will kill you!"

Some looted the sweetmeat shops and gorged themselves with the sweets. A few entered the houses of milkmen and drank up the milk and curds there.

Throughout the night, utter chaos reigned in the neighbouring villages and towns. The plundering soldiers shouted: "The aliens have been annihilated. The country again belongs to the Indians. Chant *'Hari, Hari'* lustily!"

The villagers too started chasing the enemies. Some banded themselves together, invaded the enemy quarters and set fire to the houses. They also looted movable property. All aliens they encountered were beaten up and many killed. Unable to bear the attack, many aliens shaved off their beards, smeared themselves with Ganges clay and chanted the name of Hari. "I am not an alien," they replied when challenged. Even so it could be made out from the manner of speech that they were aliens.

Soon the aliens were panic-stricken and they began to converge on the town in bands. The state officials were disheartened and were rushing helter-skelter. The sepoys armed themselves and formed serried ranks to defend the town. At strategic points on the wall surrounding the town stood armed sepoys, carefully guarding every entrance. None of the people in the town slept that night. They were in trepidation as to what might happen. The local people said: "Let the *sannyasins* come. May Goddess Durga so

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ordain." The aliens kept praying to their god. Thus the night passed, some rejoicing and some sorrowing.

Kalyani heard the news; there was no one who had not known about it.

Kalyani said to herself: "By God's grace, my husband's undertaking has been crowned with success. I must go and meet him today. Oh Madhusudan, bless me to achieve it!"

At dead of night, Kalyani left her bed and slipped out of Gauri Devi's house without anyone knowing about it. Stepping on to the road, she prayed fervently: "Oh God, bless me that I might go to Padachinha and meet my husband today."

Kalyani reached the main gate of the town. The sentry challenged her: "Who goes there?"

Kalyani was frightened and answered in a low tone: "I am only a woman!"

The sentry said: "The government has ordered that no one should go out."

The Dafedar heard this and said: "There is no restriction about going out. None is permitted to enter the town."

The sentry then told Kalyani: "Go, mother, there is no order against going out. But it is dangerous to go out tonight. Who can tell what will happen to you? You might fall into a ditch or into the hands of dacoits. Mother, please don't go out tonight."

Kalyani said: "Brother, I am a beggar woman. I do not have a single coin with me. The dacoits will not therefore harm me."

To which the sentry replied: "You have youth, mother. It is invaluable these days. I am also inclined to look that precious commodity."

Kalyani realised that it was dangerous to tarry any further, and without saying a word slipped past the main gate.

The sentry finding that his words had no effect on the young woman took a long swig of opium and began singing ribald songs.

The highways were crowded with people that night. Some were shouting: "Kill, kill". Others were crying: "Run away, run away!" Some were rejoicing, others weeping.

Kalyani was greatly agitated. She did not know the way; nor was it safe to enquire of anyone. Everyone looked suspicious. She had to proceed under cover of darkness.

As she was going ahead, a band of dacoits surrounded her. They uttered loud cries and rushed to get hold of her.

Kalyani was frightened and ran into a thicket. Some dacoits chased her even there. One caught hold of the hem of her sari and said: "O my love, what do you say now?"

Just then somebody hastened there and hit her tormentor who fell down. The rescuer was a young *sannyasin*.

He told Kalyani: "Don't fear, come with me. I will escort you. Where do you want to go?"

"To Padachinha," replied Kalyani.

The stranger was startled and exclaimed, "What? To Padachinha?"

He placed his hands on her shoulders and started scrutinising her face.

At the touch of a stranger, Kalyani was alarmed. Fear took possession of her and tears flowed out of her eyes

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She thought of running away but she could not, being paralysed by fear.

After looking intently at her face, the young *sannyasin* said: "O Hari! O Murari! I recognise you. You are the unfortunate Kalyani!"

Kalyani asked timidly: "Who are you?"

The *sannyasin* replied: "I am the slave of your slave. O beauteous one, come, show some grace to me!"

Kalyani moved away quickly and cried out in anger: "Did you save me only to behave like this? You are dressed like a *sannyasin*. Is this your manner of behaviour? Now I am helpless, otherwise I would have slapped you in the face."

The *sannyasin* said: "How long have I been yearning to embrace your bewitching body, O beauteous one!"

So saying, he rushed at Kalyani, caught hold of her and embraced her ardently.

Kalyani realised that she had been embraced by a woman and not by a man!

She laughed aloud and said: "I cannot make out who you are."

Shanti asked: "Sister, are you going to Padachinha in search of Mahendra?"

Kalyani replied: "Who are you? You seem to know everything!"

Shanti said: "I am a *sannyasin*. But I know all the leaders of the Order of Children. Today the road to Padachinha is infested with sepoys and the Children. Hence it is well-nigh impossible to go to Padachinha tonight."

On hearing this Kalyani began to weep.

Shanti reassured her: "Why do you fear? With the darts from our eyes, can we not kill thousands? Come, let us go to Padachinha."

Kalyani thought it a blessing to have secured the help of such an intelligent woman.

She said: "I shall follow you wherever you take me."

Shanti then led the way and both proceeded by a jungle path.

2. Pleasure and Pain

JIVANANDA was at the monastery when Shanti left it and started for the city.

She told Jivananda: "I am going to the city to fetch Mahendra's wife. Please inform him that Kalyani is still alive."

Jivananda had heard from Bhavananda about how Kalyani's life had been saved. He also knew the present condition of Kalyani from Shanti who used to wander to many places. He told Mahendra the whole story from the beginning.

Mahendra when he heard about Kalyani could not at first believe it. Then he was overwhelmed with joy.

Early the next morning Kalyani and Mahendra met, thanks to Shanti's help.

In the dense and silent forest, amidst thickly grown banyan trees, ere the wild animals and birds woke up, the two met. The only witnesses of the reunion were the stars in the blue sky and the hushed and endless trees. From a distance came the murmur of a brook among stones and peb-

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bles and there was the twittering of a few birds welcoming the rising sun.

Sometime later Jivananda and Shanti came there.

Kalyani told Shanti: "You have made us your slaves by your benefaction. Complete our happiness by telling us where our daughter is."

Shanti looked at Jivananda and said: "I must sleep now. I have not taken rest the whole day and I have not slept for two nights. It is because I am a strong man that I can stand this hard life."

On hearing this, Kalyani could not help smiling.

Jivananda told Mahendra: "Leave that task to me. Proceed to Padachinha. Your daughter will join you there."

Jivananda went to Bharnipur to get the child from Nimi; but it was no easy task to perform.

Nimi was taken aback. She looked around. Her nostrils quivered and she pursed her lips. Then she burst into sobs and declared: "I will not part with the child."

After Nimi had wiped her tears with the back of her hand, Jivananda said "Sister, why should you weep? Their place is not so distant. You can go frequently to their house and see the child."

Nimi pursed her lips again and said in great anger: "Yes, yes, you can take away the child. What do I care when you take away what belongs to you?"

So saying she brought Sukumari and dumped her before Jivananda. She then squatted on the floor and wept copiously. Jivananda stopped talking about the subject and switched over to casual topics. But Nimi's temper was not cooled.

Nimi got up, fetched Sukumari's clothes, box of ornaments and toys and threw them before Jivananda.

Sukumari started collecting and arranging them.

She asked Nimi: "O mother, where should I go?"

Nimi could no longer bear the anguish. She picked up the child and sobbing convulsively, went out.

[*To be continued*]

Children think not of what is past, nor what is to come, but enjoy the present time, which few of us do. —Bruyere

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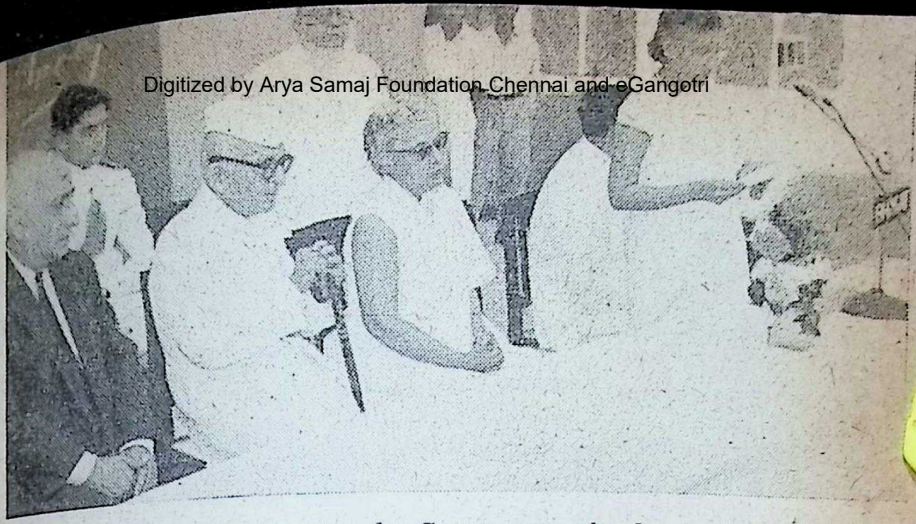

Smt. Lilavati Munshi welcoming the Governor to the flower show at Bhavan's Andheri Campus.

NOTES & NEWS

CONNOISSEURS of flowers in Bombay were recently treated to two gorgeous flower shows by the Bombay Agri-Horticultural Society and the Bharatiya Vidya Bhavan.

The first of these two delightful shows was held at the Bharatiya Vidya Bhavan, Chowpatty, on March 7 and 8. It was an exquisite exercise in flower arrangement where nearly 200 varieties of beautiful flowers from different parts of India and from Israel were arrestingly arranged in Indian and Japanese styles.

The enchanting display of the beautiful flowers from Israel caught the visitor's eye. Mr. Peretz Gordon, Israeli Consul-General, took personal interest in the show and made all the arrangements to fly the flowers to Bombay from Israel.

Inaugurating the show on March 7, Sri P. K. Sawant, Maharashtra's Minister for Agriculture, congratulated the Society and the Bhavan for making such a significant contribution towards agri-horticultural development in Maharashtra. He stressed the need for developing the packing, storage, marketing and processing of flowers. Sri Sawant said that the Government of Maharashtra would extend all possible help to the Society in its commendable work.

Earlier, Smt. Lilavati Munshi, President of the Society and Vice-President of the Bharatiya Vidya Bhavan, welcomed the Minister.

Speaking on the occasion, Mr. Peretz Gordon, Consul-General for Israel, said that he was extremely pleased at the fact that his first function in Bombay was connected with flowers. The people of Israel, he said, preferred to speak the language of flowers. Israel was supplying flowers to all of Europe and it was one of the country's major industries.

"If only statesmen and governments the world over would exchange flowers instead of explosives I am sure the world would be a much better place to live in," Mr. Peretz said amidst cheers.

Sri Navin Khandwala, Hon. Secretary of Bhavan's Kala Kendra, proposed a vote of thanks. He particularly mentioned the name of Sri Chandabhai Muchhala who had worked untiringly for the success of the show.

Sri V. S. Palekar also spoke on the occasion.

The second show was held at the Bharatiya Vidya Bhavan's campus at Andheri on March 13, 14 and 15. It was

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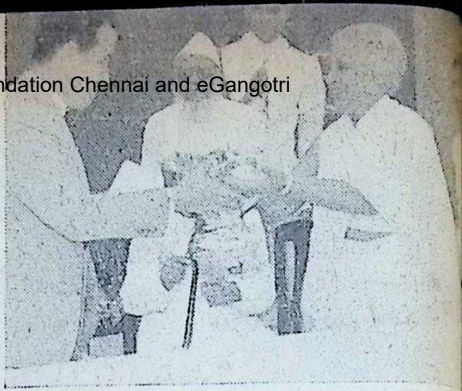
a huge Flower-cum-Garden Show which was declared open by Smt. Vijayalakshmi Pandit, Governor of Maharashtra on March 13.

Welcoming Smt. Vijayalakshmi Pandit, Smt. Lilavati Munshi explained how the Society was striving to popularise horticulture in Bombay city in collaboration with the Bharatiya Vidya Bhavan. She gave a brief resume of the history of the Society which, she said, held its first vegetable, flower and fruit show in 1943 in the CCI and continued to do this as an annual event till 1949 when the Society became inactive owing to the departure of Smt. Munshi to North India and of the Secretary of the Society to Poona to join Pocha's.

Smt. Munshi described the extremely useful work the Society had done to make gardening a popular hobby. It was revived in 1959 with the election of new office-bearers and the active collaboration of the Bharatiya Vidya Bhavan which has not only thrown open its Andheri campus for the horticultural activities of the Society but also bears the expenses of these activities.

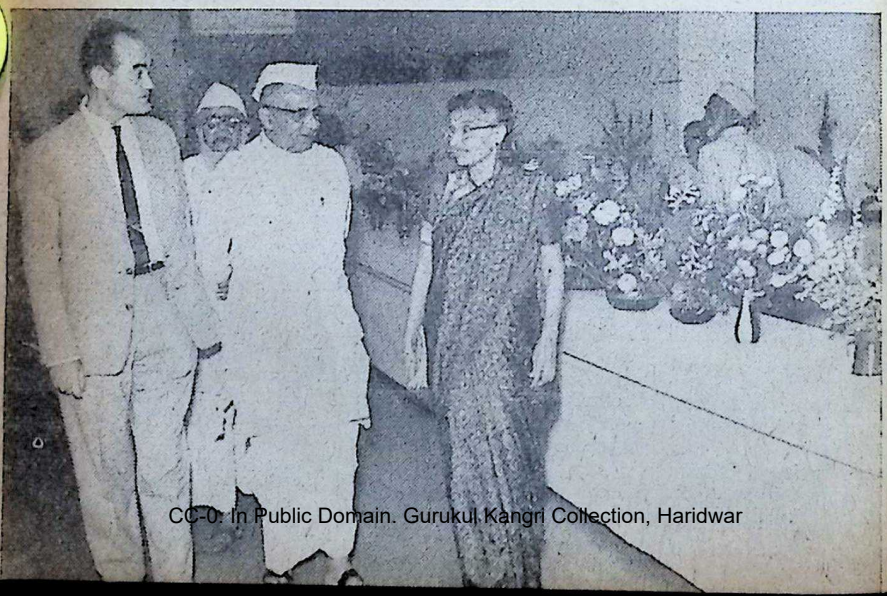


Smt. Vijayalakshmi Pandit giving away the Governor's Cup to Mr. Itzhak Navon, Israeli Consul in Bombay.

She said that the Society would be affiliated to the Bhavan which has championed so many noble causes and nurtured to healthy maturity so many worthwhile schemes of national regeneration.

She referred to the earlier flower arrangement exhibition held in Bhavan's Gita Mandir and said that a

Smt. Lilavati Munshi in conversation with Sri. P K Sawant, Maharashtra Minister of Agriculture, and Mr. Peretz Gordon, Israeli Consul-General, at the flower-show held at the Bhavan.



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sprawling city like Bombay certainly needed more than one such show if a significant impact was to be made on the citizens of this vast metropolis.

Smt. Munshi next spoke of the generous cooperation offered by the Consul-General of Israel who had rare flowers flown from Israel for both the exhibitions. She also spoke gratefully of the help rendered by so many others like the Japanese Association, the Pusa Institute, the Royal Agri-Horticultural Society, Sri Saini of the Mallika Nursery of Delhi. Sri Vinod Broker; Sri V. S. Palekar, authorities of the Aarey Milk Colony and the Indian Airliness which flew in flowers from all over India.

She also expressed her thanks to the many others whose labours had helped to make the two functions such a pleasant success and ended by requesting Smt. Pandit to award the handsome silver cup donated by her to the Consul-General of Israel.

Smt. Pandit in her address said that she was extremely happy to be associated with the beautiful show. She regretted that Indians were not as flower conscious as many of the Europeans and people of South-East Asian countries. She said that flowers brought enchantment and beauty into life and she was very happy to see the Society earnestly striving to develop flower-consciousness among the people.

Smt. Pandit congratulated Smt. Lilavati Munshi and Dr. K. M. Munshi for their great efforts to create love of flowers and trees in India. She said that whenever Smt. Munshi took up a cause, she spared no effort to see that it achieved success.

Thousands of people thronged the Bhavan's premises at Chowpatty and the campus at Andheri to enjoy the beauty and fragrance of flowers flown for the show from all over India and abroad. There were specimens of Indian bonzai and orchids, large-size carnations and gerberas of different hues, cyclamen, orange daisies, yellow daffodils, cacti, caladiums, starflowers and gladioli, dahlias, amaryllis, roses, sunflowers, marigolds, pansies, sweet-peas and chrysanthemums, fresh ferns and sprays of pine, Indian tangarine plants bearing small oranges from Delhi and captivating garlands from Varanasi, Calcutta, Madras and Bangalore.

(*Continued on page 80*)

Left: *Smt. Lilavati Munshi welcoming Sri. G.L. Nanda at the Annual Day function of the Delhi School.*
Right: *Sri J.L. Hathi, Chairman of the Delhi Kendra, distributing prizes on the occasion.* (See Notes & News, B.J. of March 1, 1964).

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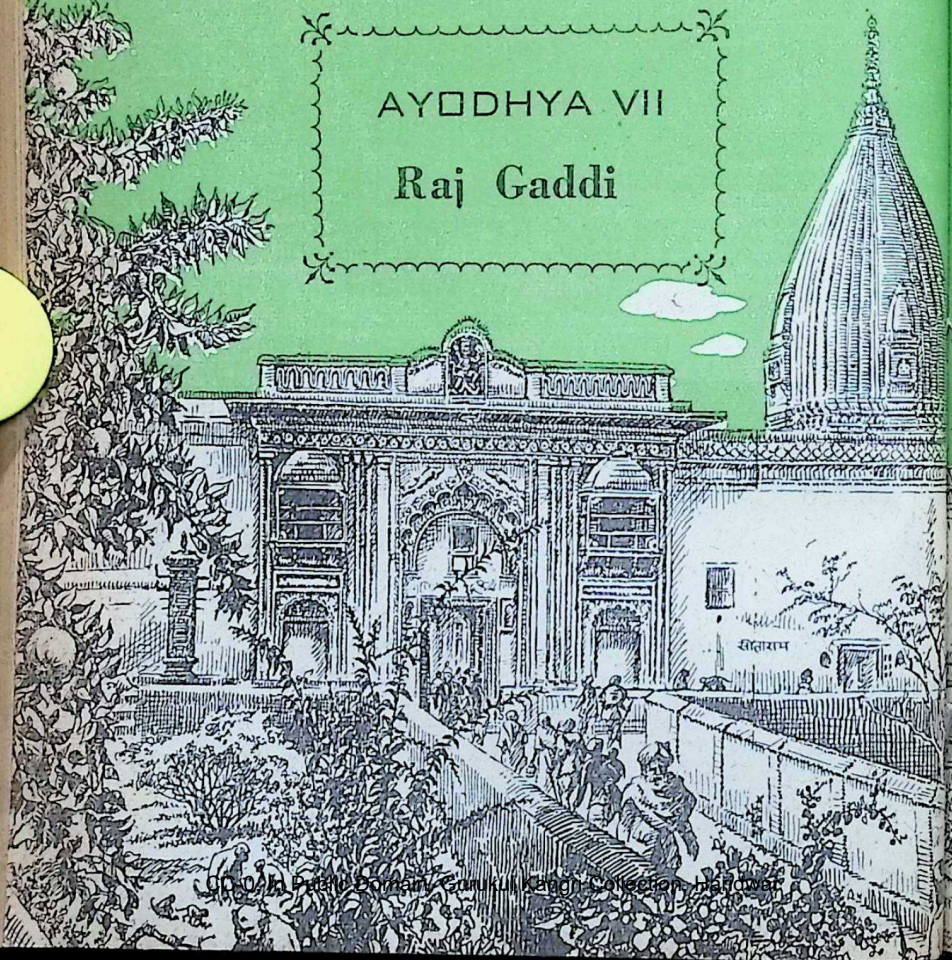
ANOTHER important landmark in Ayodhya is what is known as *Ratna-simhasana* or *Mandir Raj Gaddi* in the locality known as Mohalla Ramkot. It is said that all the kings of the Solar race down to Sri Rama were enthroned here on this *simhasana* and ruled from it. Sage Valmiki has this to say:

अयोध्या नगरे रम्ये रत्नमण्डपमध्यगे।
स्मरेत्कल्पतरोर्मूले रत्नसिंहासनं शुभम्॥
तन्मध्येऽष्टदलं पद्मं नानारत्नैश्च वेष्टितम्।
स्मरेन्मध्ये दाशरथिं सहस्रादित्यतेजसम्॥
पितुरङ्कगतं रामं इन्द्रनीलमणिप्रभम्।
कोमलाङ्गं विशालाक्षं विद्युद्वर्णाम्बरावृतम्॥
भानुकोटिप्रतीकाशं किरीटेन विराजितम्।
रत्नग्रैवेय केयूर रत्न कुण्डलमण्डितम्॥

AYODHYA VII

Raj Gaddi



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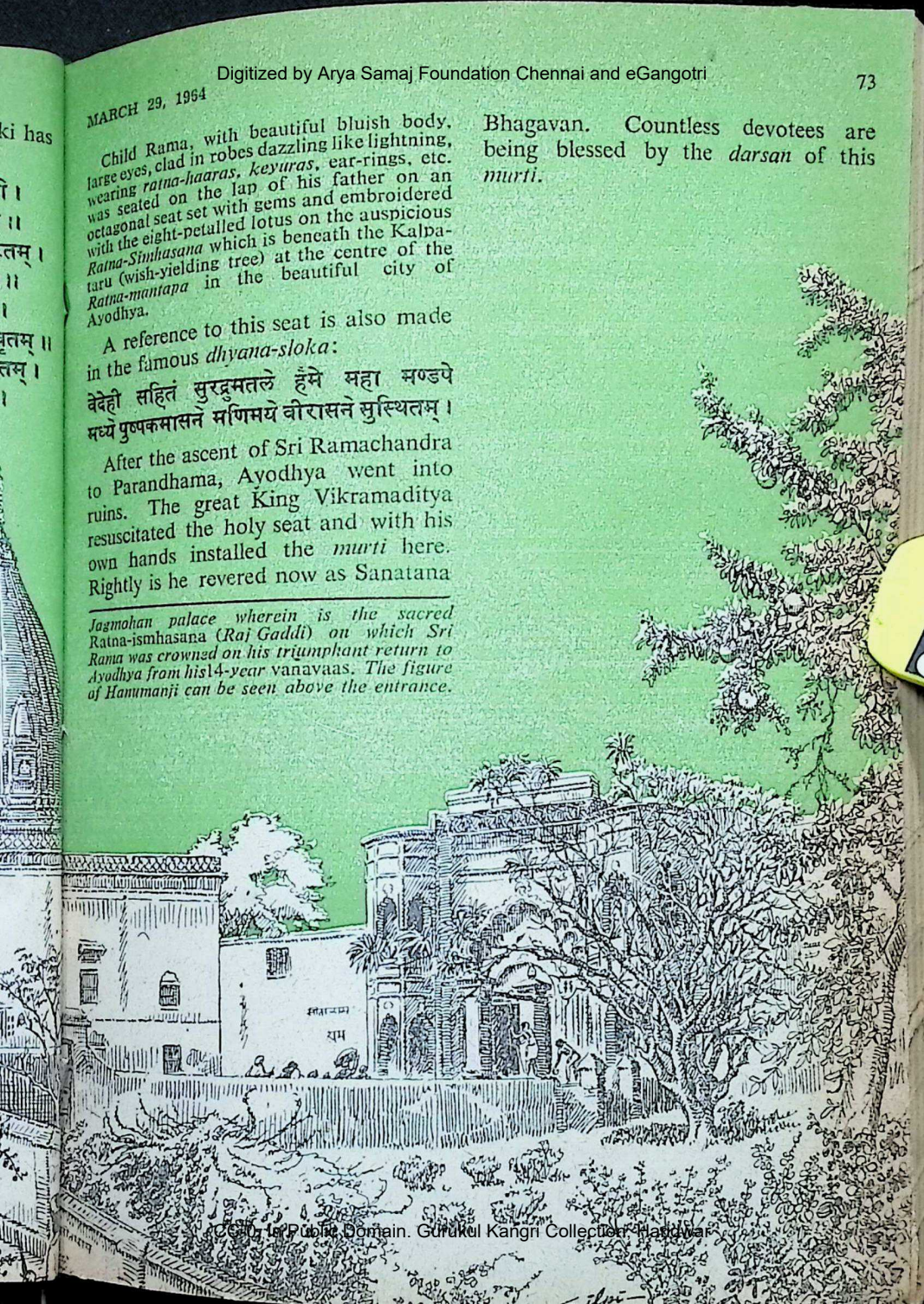
Child Rama, with beautiful bluish body, large eyes, clad in robes dazzling like lightning, wearing *ratna-haaras*, *keyuras*, ear-rings, etc. was seated on the lap of his father on an octagonal seat set with gems and embroidered with the eight-petalled lotus on the auspicious *Ratna-Simhasana* which is beneath the Kalpataru (wish-yielding tree) at the centre of the *Ratna-mantapa* in the beautiful city of Ayodhya.

A reference to this seat is also made in the famous *dhyana-sloka*:

वेदेही सहितं सुरद्रुमतले हैमे महा मण्डपे
मध्ये पुष्पकमासने मणिमये वीरासने सुस्थितम् ।

After the ascent of Sri Ramachandra to Parandhama, Ayodhya went into ruins. The great King Vikramaditya resuscitated the holy seat and with his own hands installed the *murti* here. Rightly is he revered now as Sanatana Bhagavan. Countless devotees are being blessed by the *darsan* of this *murti*.

Jagmohan palace wherein is the sacred Ratna-ismhasana (*Raj Gaddi*) *on which Sri Rama was crowned on his triumphant return to Ayodhya from his* 14-*year* vanavaas. *The figure of Hanumanji can be seen above the entrance.*



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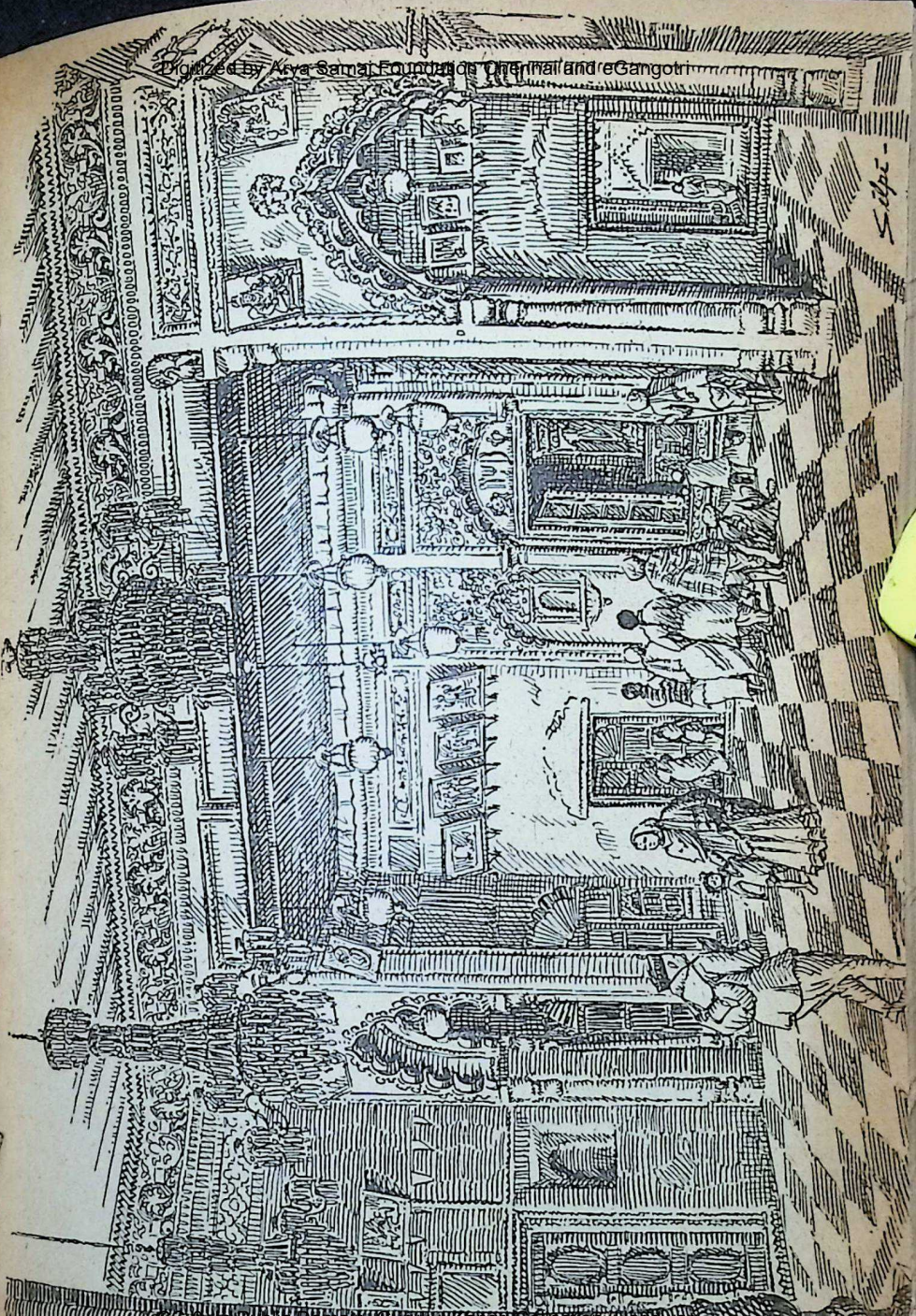

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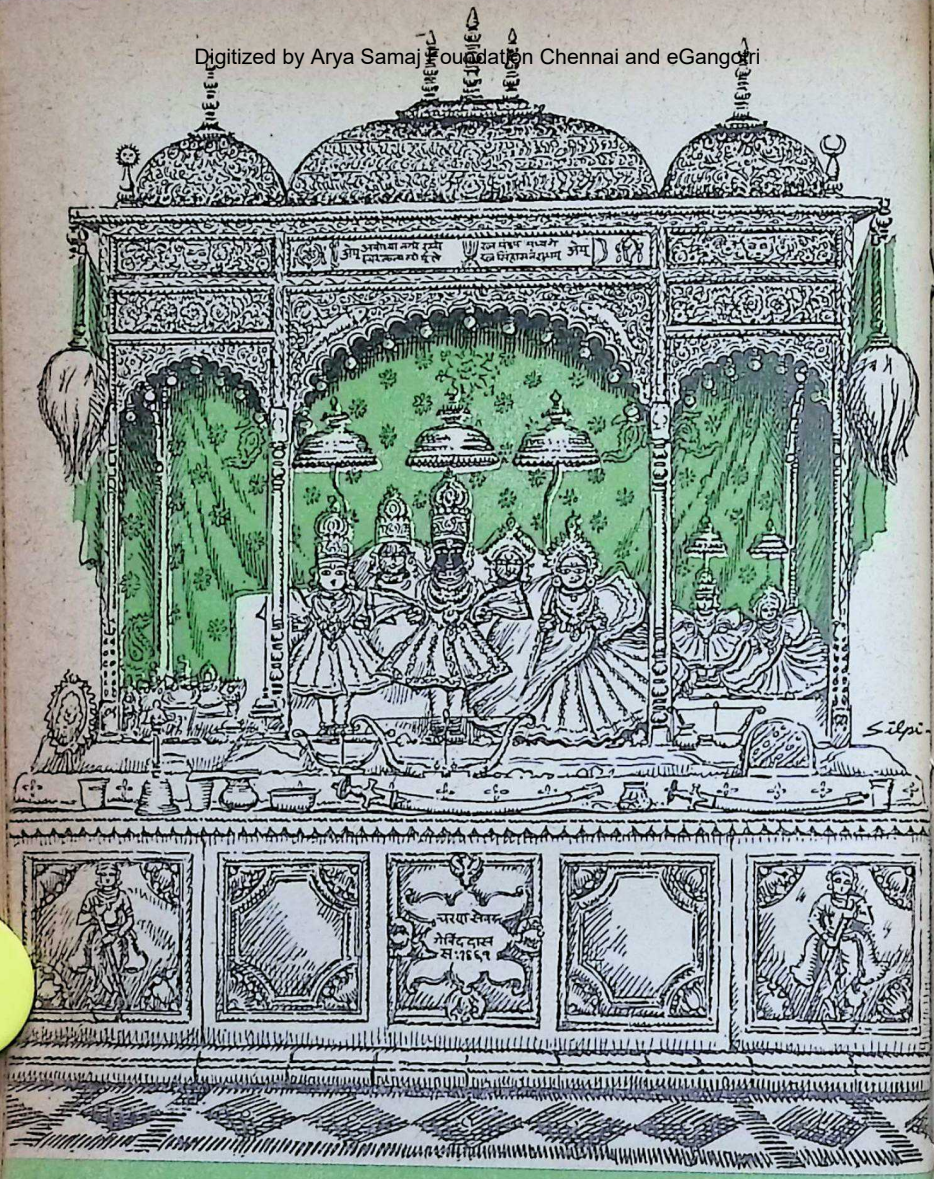

The Ratna-simhasana (*Raj Gaddi*) *with the* murti *of Sri Rama flanked on the right by Sita and the left by Lakshmana. Behind this* murti *is the* sanatana murti *installed by King Vikramad*

inside Jagmohan palace. At the centre is seen the sanctum of Sita and Rama. Hanumanji's s on the opposite side. In the foreground are Lakshmana, Sugriva and Hanuman their services. It was here again that Hanumanji tore open his heart to show his Rama bhakti.

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THE CONCEPT OF A PERSON AND OTHER ESSAYS. By A. J. Ayer. Published by Macmillan & Co. Ltd. pp. 272. Price: 30 s.

THE splendid volume under review is another harvest of the philosophical and logical thoughts of one of the foremost figures in contemporary British philosophy, A. J. Ayer. He is now Professor at Oxford after H. H. Price. Prof. Ayer has carried the empiricist tradition a very long way from Locke, Berkeley and Hume. Classical British empiricism believed that every word, to be meaningful, must have a corresponding impression. This position described as *terminal empiricism* was extended by Ayer to the entire statement. The statement must have a basis in experience to be meaningful.

After this, in 1935, Ayer published his epoch-making book *Language, Logic and Truth* under the influence of the Vienna School of logical positivists. Russell hailed the second edition of the book in 1946. The book pleads for the principle of verification and makes a case for the unity of sciences. The earlier empiricisms ended in scepticism because of the faith in the Law of Causation. The philosophical analysists were logical in their method and not psychological.

The verification principle is not an arbitrary statement or definition. It is an explication of the meaning of a statement. The present volume is again a collection of nine essays, of which four have not been published before. The principal topics with which the essays deal are the nature of philosophical arguments and the degree to which they are linguistic and the possibility and the status of private experience. The criteria to determine personal identity, the relation between mind and body, the interplay of the referential and descriptive functions of language are discussed and some new theories are advanced.

To the technical student of philosophy, who desires to raise philosophy to the condition and the level of mathematics, and aspires to make a word mean one thing, and one thing only and deal a death-blow to the ambiguity and multiple significance of words, which is at the heart of confusion in philosophy, the volume under review is a great boon and a fountain of inspiration. The first essay is Ayer's inaugural lecture at Oxford. It gives the layman the perspective of Ayer's thought.

—*Dr. P. Nagaraja Rao*

SCIENTIFIC METHOD. By A. B. Shah. Published by Allied Publishers Private Ltd., Bombay. 1964. 122 pages. Price: Rs. 8/-

INDIA has not been overly fond of the scientific method. Our approach to problems tends to be subjective; when we want to believe in certain things we find arguments for them. Faith to us is more than reason. This characteristic of ours probably explains why, while we have scaled the heights of spiritual progress, we are still negotiating the foot-hills of science.

Sri Shah has written a book which should go a long way to correct this imbalance. It is a cogent, lucid, closely argued analysis of the scientific method, its importance for human progress and its application to human affairs. Nobody can quarrel with the author's definition and description of the methodology of science. He has dealt with that subject with a clarity, wealth of apt illustration and eloquence of style that an Oxford Don or a Harvard Professor may well envy.

He then urges the application of this method to the humanities and one must concede that M. N. Roy's rational humanism has had no more able or persuasive advocate than Sri Shah. Rationalism and humanism are the centre of his credo. And his thesis is that ethical values have validity only in the social melieu.

Ethics, according to him, formulate the norms which should govern interpersonal relationships. He explicitly

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states that ethics have no judgements on an individual's actions which do not impinge on others. To him human life has no goal outside of itself. Now this is a thesis which few can accept. It is the very essence of materialism and in this age of strife and anxiety, to claim that the human mind can find a solution for the problems facing Man in social action is to ignore the very facts which are co sacred to the author.

Starting from the premise that Man is a rational animal who can find his salvation by the exercise of his reason alone, Sri Shah argues his case with unflagging zeal and merciless logic. One may not agree with his views and few will share his distrust of the mystic and the transcendental. But one cannot withhold admiration for the dimension and depth of his knowledge and felicity of expression.

—*K.S.R.*

IN THE VISION OF GOD (Parts 1 & 2). Published by Bharatiya Vidya Bhavan, Bombay-7. Bhavan's Book University Series. Price: Rs. 2.50 each.

IN its unique combination of travel story and spiritual progression, *In the Vision of God* is a natural continuation of the author's *In Quest of God* which described his travels over a period of one year in search of holy men and holy contacts. The flame of Godward aspiration that launched him on that career gathered strength during this period and landed him on a peak of consciousness which is inseparable from God. The present book covers nine years of Ramdas's life in this higher vision.

Though all this period was not spent in travels, Swamiji did undertake a few tours in company with his devotees and disciples at intervals. The rest of the time was spent in severe austerities in caves, hills, temples, etc. The narrative is interesting and instructive also for the wide variety of topics that come to be touched upon: the different customs and beliefs of the several peoples in this vast land; the under world of the pseudo-sadhus; difficulti of living in the cold regions of the nor thern mountains and the milk of huma kindness that seeps through the ancien eyes of anchorites of unknown pas situations as they develop in day-to-day life and the way they are met b a man in whom the fount of God-Lov is flowing. Swamiji's vision of Jesu Christ in the Himalayas is striking. Th message that is breathed out fro every page of this book is *Faith in Go* Faith not merely in mind, but effective ly translated into every action. Inci dentally this work illustrates how it possible for a man of God to impregna the normal pragmatic life of human be ings with the sap of Divine Love an initiate a change at several points.

—*M. P. Pand*

HOW TO START SMALL-SCALE IN DUSTRIES. By Prof. H. R. Aiye Published by Hind Kitabs Ltd., 32/3 Vir Nariman Road, Bombay-1. 1 pages. Price: Rs. 6/-

THIS is a small but exhaustive com pendium on small-scale industri which are expected to play such a vit role both in our economic prosperi and our economic stability. For a cou try like India, eager to industrialise b lacking both in capital and in techn cal sophistication, labour-intensi small-scale industries offer the mo effective means for economic salvatio

Prof. Aiyer has performed a ve useful service by writing this time book. He furnishes exhaustive inform tion on every aspect of small-scale i dustries. He gives a list of industri which offer good prospects, the capi al required for each, the sources fro which such capital can be acquired, t services offered by Government age cies to purchase the machinery, t facilities to be found in industrial est tes and their location, the marketi techniques, in short every item which information is required by t anger but perplexed entrepreneur covered adequately.

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The book is written in a simple and clear language and the publishers have made a good job of printing it—a very useful addition to our somewhat limited literature on the problems of industrial enterprise.

—*K.S.R.*

HINDI

GUJARATI SAHITYAKA ITIHASA. By Sri Jayantkrishna H. Dave, M.A., LL.B. Published by the Hindi Board, Department of Information, Government of Uttar Pradesh, Lucknow. Crown 8 vo. pp. VIII + 338. Price: Rs. 6.50.

THERE have been a few attempts in the past to present Gujarati literature to readers of other languages. Two outstanding publications among these are the late Sri Krishnalal Jhaveri's *Milestones in Gujarati Literature* and Dr. K. M. Munshi's *Gujarat and Its Literature.* But these are in English. Sri Jayantkrishna Dave's present survey in Hindi is, therefore, the first of its kind in our national language and has filled a lacuna.

A great scholar in Sanskrit and English, Sri Dave has a thorough grasp of the development and growth of Gujarati language and literature for he has been associated with the Gujarati Sahitya Parishad for more than a decade as its Principal Secretary.

Sri Dave's scholarly study, starting from the origin of the Gujarati language, takes the reader through a colourful period of fifteen centuries and brings him to the very threshold of the modern era. It has, therefore, a vast canvas (550 A.D. to 1960 A.D.) and in this picturesque panorama of the rise and growth of a great language and its literature one can discern a perfect study and masterly presentation of the various phases through which the language passed and ultimately became the language which Gandhiji used to express his thoughts week in and week out through the columns of *Navajivan* and *Harijan Bandhu.*

The book is divided into two parts, the first dealing with the medieval period and the second dealing with the transformation period beginning with Dalpatram and Narmadashankar and bringing it uptodate to cover the latest movements and trends in Gujarati literature.

The author's survey of the works of the Gujarati poet-philosophers of the medieval period, chief amongst whom were Narsimha Mehta and Mirabai, bears ample testimony to the handsome contributions made by them to enrich not only the Bhakti literature of Gujarat but also that of India as a whole.

The survey of the literary trends of the period beginning with mid-nineteenth century to the present times is not only rich with brilliant cameos on literary masters like Narmad, Dalpatram, Navalram, Govardhanram, Manilal, Narsimharao, Ramanbhai, Keshavlal, Anandshankar, Kant, Kalapi, Nanalal, Balvantrai, Gandhiji, Munshiji, Kalelkar, Mahadev Desai, Ramanlal Desai, Meghani, Dhoomketu and others, but also deals adequately with the contribution made by each of them to the development of Gujarati literature.

Sri Dave has taken great pains to make the work highly useful and readable. As a history and an estimate of authors and trends, its value is very great. He has taken care to do justice to all authors, small and big. Trends and movements have been described in detail and in their proper perspective. The work will prove immensely useful for higher studies in the Universities as a text-book on the subject.

Written in a lucid style and chaste diction, the book contains two valuable appendices, the first giving a comprehensive list of histories and reference books on Gujarati literature and its different facets and the second giving a complete list of theses submitted by post-graduate students of Gujarati literature in different universities.

Sri Dave's masterly effort deserves the thanks particularly of the non-Gujarati knowing Hindi public.

—*S. G. Tolat*

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TELUGU

ANANTA VISWA HRIDAYAM. By 'Viswagarbha Gaganam'. Published by Sri Bhagavat Gita Mandir, Punadipadu P.O. Krishna Dist. (A.P.) pp. 585. Price: Rs. 10.

THIS is a unique work of a successful seeker of Truth who prefers to call himself as 'Viswagarbha Gaganam' in that he has transcended the limitations of all names and forms. The book gives a very impressive account of the several divine dreams the *Sadhaka* had in his long search for Truth, wherein great saints and teachers like Sri Ramana Maharshi, Sri Aurobindo, Mahatmaji, Malayalaswamiji and others inspired him spiritually and guided him in his quest for Truth. In addition to this, the writer has incorporated in his book the several letters he had written to Sri Ramana, the Mother at Pondicherry and several other great saints and religious leaders about his divine experiences and the replies he received from them. The author has quoted extensively from *Gita, Upanishads, Yoga Vasishta, Bhagavata Purana* and other sacred books to define the infinite nature of the Supreme and has at the same time described how he has been able to realise the Divine in his long and devoted search. The book provides a fund of information necessary for spiritual enlightenment and should prove helpful to any *astika* who strives wholeheartedly for the realisation of the Supreme.

—*Prof. A. C. Kamakshi Rao*

TAMIL

VAINAVAPPUNGA. By G. Ethirajulu Naidu, B.A. Published by Bhaktan Karyalayam, 97, Venkatarangam Pillai Street, Madras-5. pp. 144 + XVI. Price: Rs. 3/-

THE IKSHVAKU KULADHANAM OR SRIRANGA MAHATMIYAM: Published by the Little Flower & Co., 8, Ranganathan Street, T. Nagar, Madras-17, pp. 78 + 105 + 224. Prise: Rs. 2.50.

VAINAVAPPUNGA is a collection the experiences of famed Acharyas an incidentally also a companion volum to the *Bhakti Punga* by the same au thor in which the Alvars are treate The present volume deals with th Acharyas from Nathamunigal to Mana vala Mamunigal.

The book is divided into two part The first part is a collection of life sketches of some Acharyas presente with significant details about the im portant incidents in their lives. Th second part is a nosegay of anecdot from the lives of such saintly personal ties either to reveal the greatness Isvara or the goodness of these me The photo-plates of icons of vario Acharyas and Deities add to the a tractiveness of the book.

The second book is rich fare for i price. It is a good guide to the famou temple-city. Divided into three part the first deals with the seven *prakar* with the shrine as centre and the mar temples and *mantapas* that adorn th various streets in all four direction The second part contains the mar songs and hymns of Sri Ranganath sung by Acharyas, music-compose and Alvars. The contents of the ap pendix, which incidentally is the thir part, are informative as well as en lightening.

—*R.N.*

NOTES & NEWS—*Contd.*

BHAKTA KAVI SHIVJIBHAI

THE Bhakta Kavi Shivjibhai (Maga Baba) Mani Mahotsava Sanman Sami celebrated the Mani Mahotsava re cently in Bombay. Sri Liladhar Pasu bhai Shah, M.L.A., presided. Th function was attended by admirers Shivjibhai from all over India. Me sages from distinguished personag like Rashtrapati S. Radhakrishna Prime Minister Nehru and others we received and were read out at th meeting. It was decided to collect don tions to build a Kavi Shivjibhai Kal mandir to commemorate the functio Members of Shivjibhai's family an nounced a donation of Rs. 20,000 their behalf.

Edited by S. Ramakrishnan and printed and published by him for the Bharatiya Vidya Bhava at Associated Advs. & Ptrs., Bombay-34. Mg. Ed.: J. H. Dave; Associate Ed.: V. A. K. Ay
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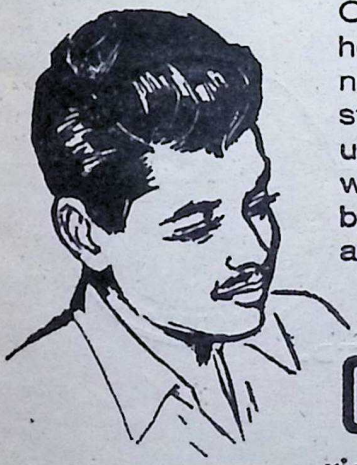

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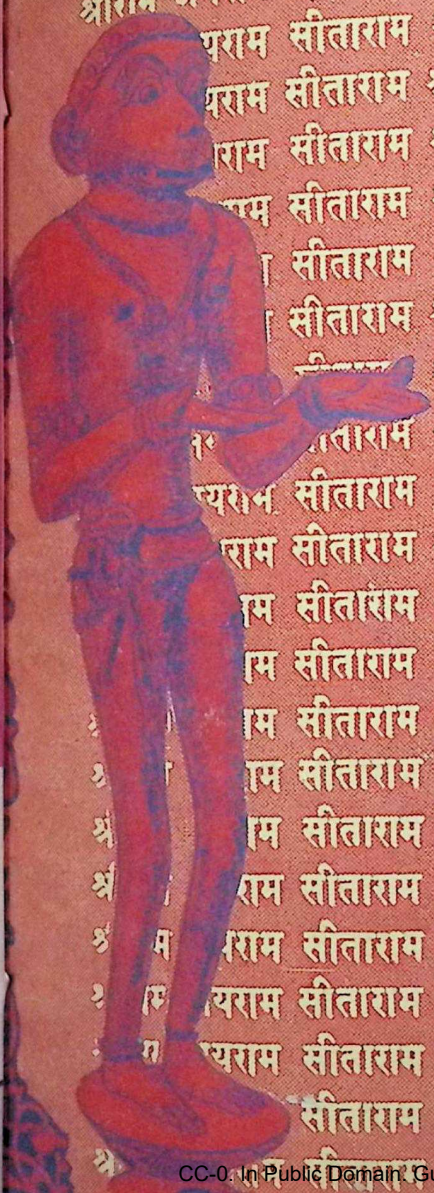
RAMNAVAMI NUMBER

BHAVAN'S JOURNAL

APRIL 12, 1964



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RAM NAVAMI NUMBER

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FORTNIGHTLY

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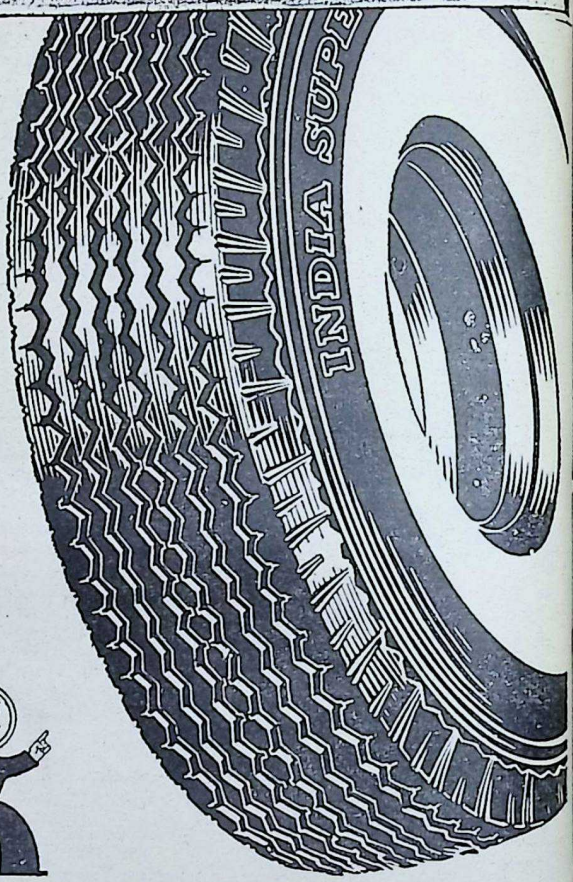

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

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BHAVAN'S JOURNAL

Rama-Nama

यन्नामैव सहस्त्रनामसदृशं यन्नाम वेदैः समं
यन्नामाङ्कितवाक्यमासुरबलस्त्रीगर्भविच्छेदकम्।
यन्नाम श्वपचार्यभेदरहितं मुक्तेः सदा दायकं
तन्नाम रघुरामनाम रमणं श्रीरामनामामृतम्॥

That single Name which alone is equivalent to the thousand Names (of God), that Name which is equivalent to all the Vedas; that Name in a sentence which spells such terror unto the *Raakshasa* women as to cause them miscarriage (total destruction to seeds of evil); that Name which is the ever-ready donor of *mukti* equally to the lowly and the highest born—that Name is the delightful name of Rama of the Raghu clan; that Name is the nectarine *Rama-nama*.

—*Ramakarnamrita*.

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No. 307

KULAPATI'S LETTER

on Life, Literature & Culture

☆ RAMA RAJYA ☆ SOCIALIST STATE

BHARATIYA VIDYA BHAVAN
BOMBAY.

APRIL 12, 1964.

MY YOUNG FRIEND,

THE country will be celebrating Rama Navami, the birthday of Sri Ramachandra. Among our great festivals which spread joy, fellow-feeling and piety among the people, there is hardly any which is so popular both in South and North India as Rama Navami *utsav*.

Sri Ramachandra is our ideal of moral perfection—perfection in private and public life. Naturally, therefore, my mind runs in the direction of Rama Rajya.

Gandhiji gave us the hope of Rama Rajya. For eighteen years now, Panditji has given us successive doses of a "Socialist State". The gulf between the hope and the fulfilment has not been bridged; it will always remain unbridgeable so long as we try to imitate the so-called "advanced nations".

Valmiki has beautifully describ Rama Rajya, the condition of Ay dhya under Sri Ramachandra. T "Socialist Staters"—if I am forgiv for coining a new word—have left in no doubt as to what a "Social State" is. We see it around us dail

The "Socialist Staters" say that the State envisaged by them, the will be no poverty and no illiterac But we see around us increasi literacy without character and increa ing poverty without contentment.

The "Socialist Staters" want usher in the State of their dream through Planning, in other words, imposing a re-shuffle of the extern conditions through legal and burea cratic regimentation, regardless higher values.

The "Socialist Staters" want to move the social inequality of wea

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through legalistic expropriations and by expropriatory taxation. They create a new class of Party-men and bureaucrats who alone have the opportunity and the means to become rich—the new capitalists.

In Rama Rajya, there was "no fear of wicked men molesting anyone". In the "Socialist State" as it has been ushered in, conditions are created in which people are afraid of bureaucrats and tax-gatherers; fear the ruling party, fear ministerial wrath. Besides, there is the fear of law-breakers, dacoits, coercive demonstrations and hunger-strikes.

In Rama Rajya, everyone was happy and "all were intent on the due performance of the *dharma* pertaining to his status and station in life."

Under the "Socialist State", most people want to escape work and make unlawful gains. By the slogan of "raising the standard of living", the poor are educated to develop an appetite for luxuries, believing them to be necessities, and thereby develop discontent.

In Rama Rajya, people modelled their lives on the example set by Sri Rama and did not engage in mutual acrimony or injury.

Under the "Socialist State", ordinary men model their conduct on that of the corrupt and inefficient rulers. The "Socialist Staters" are perpetually engaged in mutual acrimony. The race for power is run cheerfully, inflicting injury upon one another.

In Rama Rajya, worldly goods were happily combined with goodness of the soul. Under the "Socialist State", the material goods are in chronic short supply; the goodness of the soul is of no account.

RAMA-RAJYA

I mean by Rama-Rajya Divine Rajya the Kingdom of God. For me Ram and Rahim are one and the same deity.

—Mahatma Gandhi

The subjects of Rama were wedded to *dharma*. Untruth never found a place in their minds or on their tongues. Under the "Socialist State", Congressmen have become rich by no ostensible means. One has only to go to Delhi to find that there is an incessant whispering campaign by one "Socialist Stater" against another.

Sri Rama said to Kaikeyi: "Worshipful lady, I seek not the riches of the world. Know me to be like unto the *rishis*, intent only on *dharma*". The "Socialist Stater" might well swear and say: "I want to gain power and, through it, the riches of the world. *Dharma* does not matter. We do not understand it because we are a secular State".

Rama Rajya was reflected in the spiritual quality of Sri Rama's personality and character. The "Socialist State" is a reflection of the personality and character of the "Socialist Staters" who want to kick each other out, whose sons and nephews amass great wealth which they would never have done had they not the good luck to be born in the family of a Minister.

Sri Rama considered it ignoble, foreign to his nature, to cling to power at any cost. The "Socialist Stater" is

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Valmiki's Poetic Beauties

आम्रं छित्वा कुठारेण निम्बं परिचरेत्तु यः।
यश्चैनं पयसा सिञ्चेत् नैवास्य मधुरो भवेत् ॥

After cutting down a luscious mango tree and planting in its place a *neem* (margosa) tree, one cannot expect to get sweet fruits from the new tree even if he waters it with milk itself.

यो हि दत्वा गजश्रेष्ठं कक्ष्यायां कुरुते मनः।
रज्जुस्नेहेन किं तस्य त्यजतः कुञ्जरोत्तमम् ॥

Of what avail is it to one after giving over a mighty elephant, to hug its rope?

हित्वा धर्मं तथाऽर्थं च कामं यस्तु निषेवते।
स वृक्षाग्रे यथा सुप्तः पतितः प्रतिबुध्यते ॥

He who plunges into the pursuit of pleasure in utter disregard of *Dharma* and *Artha* wakes to the reality as unpleasantly as one who went to sleep on the top of a tree to be rudely awakened by the shock of his precipitous fall.

ever hungry for power and will do anything to retain it.

Lest there should be a reflection on His character and the prestige of His family, Sri Rama would not accept Sita till she had vindicated her purity by passing through fire in the presence of the *vaanara* and *raakshasa* hosts, gods and men. He would not make a distinction between His private and public life. He would not permit a cloud to rest on any per connected with Him.

The "Socialist Stater" believes in divine right to rule, and shields adherents and Party-men in po irrespective of their personal lap or the lapses of those connected w them.

Sri Rama's moral stature was at height when, by His uncompromis integrity, He imposed upon Him the high code of a ruler which He ways maintained. As a ruler, wanted to stand for absolute pu of motive and behaviour in all pects of life. When a baseless slan was whispered against His belo wife, whom He knew to be pure, felt that the choice before Him either to give up the rulership or up His wife. Preferring public d He gave up His wife.

The "Socialist Stater" would m water-tight compartments of his p lic and private life. He would s to power as long as he can exp away his lapses or secure the pro tion of his leader.

In Rama Rajya, the subjects pected absolute moral standards fr their rulers—standards which ad ted of no diminution and no dilut The rulers were expected, as Kalid put it, to be *yasodhanas*. They to value their fair name far ab any material advantage to justify joying power. There was no sc for "Das Commissions".

Under the "Socialist State", w ever the rulers are under a cloud, t lapses are first discounted; then a

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buted to a dishonest opposition; finally resisted by demands for absolute power and legal chicanery.

We have yet to see more of what the "Socialist State" produces. However, lacking Rama, it lacks everything which Rama Rajya stood for.

No State, by whatever name it is called, can achieve anything worth having unless the supremacy of Sri Rama is accepted—the supremacy of moral, religious and spiritual integrity in the life of the rulers.

Yours sincerely,

K. M. Munshi

The Twang of Rama's Bow

भूकंपं जनयन्नभो विदलयन्नंभोनिधिं क्षोभयन्
दैतेयांश्च विमर्दयन् गिरि वरान्भिन्दन् दिशः पूरयन् ।
वैदेहीमपि मोदयन्सकलगीर्वाणान् शिरः कम्पयन्
कल्याणोरघुरामबाणविलसत्कोदण्ड-दण्डध्वनिः ॥

May the twang of Sri Raghu Rama's bow, which creates an earthquake (in the enemy country), tears through the skies (of the enemy) and turns enemy waters upside down, at the same time gladdens Sita's heart and makes the gods shake their head in approbation—may it bless us.

—*Ramakarnamrita*

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Gems from Valmiki Ramayana

सत्यं दानं तपस्त्यागो मित्रता शौचमार्जवम् ।
विद्या च गुरुशुश्रूषा ध्रुवाण्येतानि राघवे ॥

These virtues have taken firm possession of Sri Raghava—Truth (Satya), dedication (tapas), self-sacrifice (tyag), friendship, purity; straightforwardness; learning and devotion to elders.

धर्मोहि परमो लोके धर्मे सत्यं प्रतिष्ठितम् ।
धर्मसंश्रितमप्येतत् पितुर्वचनमुत्तमम् ॥

Dharma is the supreme factor in life. In Dharma is enshrined Truth. Among dharmic acts, carrying out the behest of one's father is most praiseworthy.

दातव्यमन्नं विधिवत्सत्कृत्य न तु लीलया ।
सर्वे वर्णा यथा पूजां प्राप्नुवन्ति सुसत्कृताः ॥
न चावज्ञा प्रयोक्तव्या कामक्रोधवशादपि ।

Athitya (feeding) is a great dharma. It should be observed worshipfully. It should be so practised that all categories of people feel honoured. It should never be undertaken lightheartedly, or contemptuously or under the influence of lust or anger.

उपकारेण वीरो हि प्रतीकारेण युज्यते ।
अकृतज्ञोऽप्रतिकृतो हन्ति सत्ववतां मनः ॥

It is befitting for a hero to repay the help which he receives; a man who fails to do so and who is faithless makes the mind of the pious people grieve.

गुरोरप्यवलिप्तस्य कार्याकार्यमजानतः ।
उत्पथं प्रतिपन्नस्य कार्यं भवति शासनम् ।

Though he is a preceptor, punishment should be given to him who is haughty, who cannot distinguish between good and bad actions, and who is walking in the path of error.

त्रीण्येव व्यसनान्यद्य कामजानि भवन्त्युत ।
मिथ्यावाक्य तु परमं तस्माद् गुरुतरावुभौ ॥
परदाराभिगमनं विना वैरं च रौद्रता ।

Now, there are three vices emanating from greed: to utter lies is a great vice but the other two are worse: they are lusting after another man's wife and harbouring hatred where there is no enmity.

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RAM

my gu

Bhaga

Sri Rama

Always do I serve devoutly Rama who is unique, exceedin beautiful, the remover of all sins who pleases his own devotees.

जटाकलापशोभितं समस्तपापनाशकम् ।
स्वभक्तभीतिभञ्जनं भजे ह राममद्वयम् ॥

Always do I serve devoutly Rama who is unique, who shi by the lustre of his lock of mat hair, the destroyer of various s the breaker of the fear of His de tees.

निजस्वरूपबोधकं कृपाकरं भवापहम् ।
समं शिवं निरञ्जनं भजे ह राममद्वयम् ॥

Always do I serve devoutly Rama who teaches the reality of own Being, who is the source mercy, the remover of mund birth; looks equally on all; crea of everything auspicious and has trace of attachment.

सप्रपञ्चकल्पितं ह्यनामरूपवास्तवम् ।
निराकृतिं निरामयं भजे ह राममद्वयम् ॥

Always do I serve devoutly Rama who is superimposed with world but who, in reality, is namel and formless, is devoid of limbs a who is unaffected by nescience.

निष्प्रपञ्च निर्विकल्प निर्मलं निरामयं ।
चिदेकरूपसन्ततं भजेह राममद्वयम् ॥

भजे विशेषसुन्दरं समस्तपापखण्डनम् ।
स्वभक्तचित्तरञ्जनं सदैव राममद्वयम् ॥

(*Continued on page 14*)

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AM SITA

guthe beloved of Rama

Bhagaveda Vyasa

नीलनीरजदलायतेक्षणां
कोसलेशभुजसावलम्बनाम् ।
रामानुरागहरिमेवमीक्षतीं
भावये मनसि रामवल्लभाम् ॥

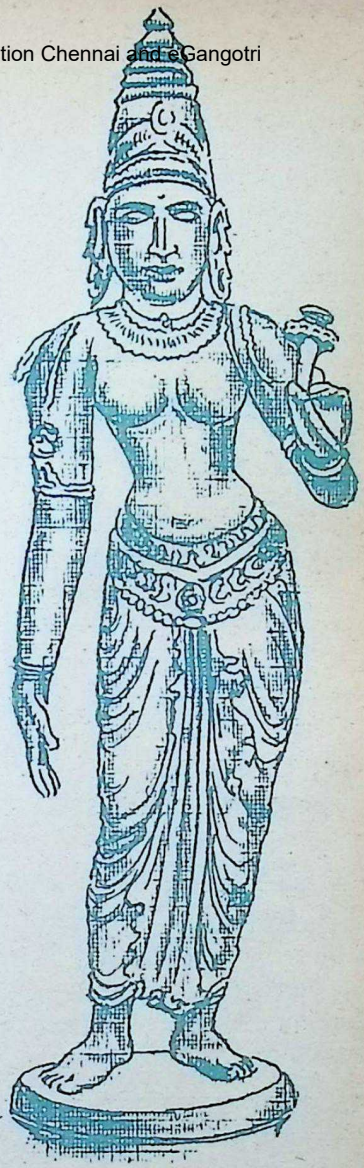
I concentrate upon the spouse of Sri Rama whose attention is rivetted on Sri Rama whose love is already given to her. She is holding the King of Kosala (Sri Rama) by the hand. She has long eyes resembling the petals of the lotus.

मन्दहंसगतिकांच कृशाङ्गीं
कायकान्तिपरिभूतचन्द्रिकाम् ।
ताटकारिसहप्रेमविमग्नां
भावये मनसि रामवल्लभाम् ॥

I have my mind in deep concentration on the beloved of Sri Ramachandra, who moves slowly like the swan, whose limbs are slim, who puts to shame even moonlight by the splendour of her body and who is submerged in her attachment to the enemy of Tataka (Sri Rama).

कुन्तलालककपोलमाननं
राहुवक्त्रगसुधासमद्युति ।
रामसा पिदधतीं ह्रियाकुलां
भावये मनसि रामवल्लभाम् ॥

I concentrate upon the spouse of Sri Rama, whose forelock of hair plays on her face she covers with her sari and which resembles the brilliant moon, entering Raghu's mouth.



Sri Sita

कायवाङ्मनसगा पतिर्व्यधात्
स्वप्नजाग्रतिषु राघवेश्वरः ।
शिवविरिञ्चिभिरंघ्रिवन्दितां
भावये मनसि रामवल्लभाम् ॥

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I concentrate upon the beloved of Sri Rama, who follows the Lord of the Raghus (Sri Rama) in body, word and mind in the dream and waking states and before whom Siva Parvati and Brahma have prostrated themselves.

भक्तैकगम्यां प्रकृतेः परांच
चित्ते भृशं लोकनमस्कृतां च।
भूवायुवन्हिवनखेषुसंस्थितां
भावये मनसि रामवल्लभाम् ॥

I concentrate upon the spouse of Raghu who is approachable only through *bhakti*, who stands beyond *maya*, who is worshipped by all in their minds and who is enshrined in the five elements earth, wind, fire, water and ether.

इन्द्ररुद्रधनदानुपालकै :
सद्विमानगणमास्थितैर्दिवि।
पुष्पवर्षमनुसंस्तुतशीलां
भावये मनसि रामवल्लभाम् ॥

I concentrate upon the spous Raghu on whom the guardian eight directions, Indra, Rudra Kubera shower flowers from a and praise for her qualities.

ध्येयमानममरैश्च सुरूपां
वामधामतनुनिर्जितहेमाम्।
फुल्लनीरजविभावराननां
भावये मनसि रामवल्लभाम्।

I concentrate upon the spous Sri Rama who is worshipped by gods, who defeats by the lustre of body the splendour of gold and has a face like the lotus in blo

संचयैर्दिविषदां विमानगै :
विस्मयाकुलमनोभिरीक्षिताम्।
तेजसापिदघतीं सदा दिशं
भावये मनसि रामवल्लभाम् ॥

I concentrate upon the spous Sri Ramachandra whom the *deva* flight in their *vimanas* behold in fused wonder and who fills all quarters with her splendour.

RAMA: MY GURU—*Contd.*

Always do I serve devoutly Sri Rama who is worldless, attributeless, pure and free from *maya* and whose form is continuous, eternal consciousness.

भवाब्धिपोतरूपकं ह्यशेषदेहकल्पितम्।
गुणाकरं कृपाकरं भजे ह राममद्वयम् ॥

Always do I serve devoutly Sri Rama who is like the boat in which to cross the ocean of life; who is superimposed on all bodies and who is the source of all meritorious qualities and mercy.

महावचनबोधकैर्विराजमानवाक्पदैः।
परब्रह्मव्यापकं भजे ह राममद्वयम् ॥

Always do I serve devoutly Rama who is described by the *M vakyas* (*Tattvamasi*, etc.) and s by their explanations and who is all-pervasive supreme Brahman.

शिवप्रदं सुखप्रदं भवच्छिदं भ्रमापहम्।
विराजमानदैशिकं भजे ह राममद्वयम् ॥

Always do I serve devoutly Rama who is the bestower of kinds of auspiciousness and happi destroyer of *samsara* and illu who is the Resplendent Guru.

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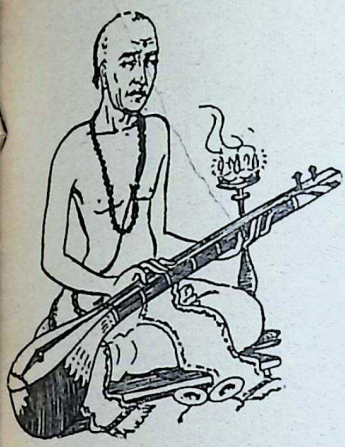

[*From the keertanas of Tyagaraja*]

GLORY to RAMA

OH Ocean of Mercy, Sri Rama of charming countenance! The repository of excellent virtues! You fill the whole universe;

●●●

O people! You will all do well to chant the name of my Sitarama and Krishna day and night.

Your heart itself will bear witness to the happiness that this path, as different from other paths, will bring you.

How great and grand is Rama-*bhakti*, devotion to our beloved Lord Rama! It stops the wanderings of the mind and protects one as the eyelids do the eye.

●●●

Oh Mind! Rama *Nama* alone is the precious thing worthy to be coveted.

●●●

Mind! Chant the Lord's name with understanding and thoughts of Rama, stopping the wanderings of the mind at least for a minute and realising the true significance of the form of the great redeemer. Rama *dhyana* (meditation of Sri Rama) is itself the most efficacious *Ganga-Snaan*.

●●●

My mind does not dwell or rest upon anything other than You, Sri Hari. My eyes are captivated by your beauty; my ears are full of your stories; my mouth feels blessed only in uttering your holy name; wherever I see, I see You and You alone; to me even distasteful and deceitful words have become relishable. Verily you are the fruit of all my penance and meditations.

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The Princely Pilgrims

Goswami Tulsidas

After taking leave of Sage Bharadwaja, Sri Rama, Lakshmana and Sita proceed along the forest-path. Forest dwellers watch the trinity and react in their own ways :

As with Lakshman and Sita he went on his way
Thro' the woods, glad at each gladd'ning sight,
He, the Sun to the lotus of Raghu's great line,
To his people gave constant delight.

The beautiful three then folks watched, as they must,
And in loving concern their affairs they discussed:

"Tell me, what kind of parents are they who would send
To the forest such beautiful children, my friend?"

Rama led, Lakshman followed; as onward they strode,
With their kingly grace even their hermit's garb glowed;

Between them walked Sita, in wondrous charm greater
Than Maya *between the soul and the Creator;*

Again, to my mind she moved there in like fashion
As Loveliness walks between Springtime and Passion;

Or, trying another fit likeness to muster,
As 'tween Moon and Mercury shines a star-cluster.

She carefully, modestly walked, as was meet,
In between the marks made by her Lord Rama's feet.

But their brother to blot out their foot-prints was loth,
So he walked with his feet right and left of them both.

At that time an ascetic came into the crowd,
Young in years but his virtuous force well avowed,

Hermit-clad much devoted to Rama—I know it;
His nature and name are not known to this poet.

His body was thrilled and his eyes filled with tears,
As he recognised there his own God;

Down before him he fell like a log; beyond telling
His state, as he lay on the sod.

Rama raised him, and he in the Lord's loving hold,
Was as one the stone finding that turns all to gold.

All onlookers said, as they watched, "This communion
Shows love and life's chief end in bodily union."

[From *Ramacharita Manasa by A. G. Atkins*]

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My Rama

Mahatma Gandhi

Rama is but a synonym of God.

Millions of Hindus know Him under the name of Rama. As a child, I was taught to call upon Rama when I was seized with fear. I know many of my companions to whom Rama-nama has been the great solace in the hour of their need.

Rama is the strength of the weak.

Rama-nama is not for those who tempt God in every way possible and every time expect it to save.

It is for those who walk in fear of God, who want to restrain themselves and cannot, in spite of themselves.

Nevertheless there are those who are struck with doubt and despair. For them there is the name of God—Rama-nama.

Let us repeat Rama-nama with all our heart regularly every day, and ask for divine grace.

With the help of Rama we have got to overcome the ten-headed Ravana of passions with us. Success is bound to be ours if we have faith in Rama and surrender ourselves to His grace. Above all, do not lose self-confidence. Avoid indulgence of the palate.

To me Rama, Allah and God are convertible terms.

Rama-nama or some equivalent is necessary, not for the sake of repetition, but as an aid to effort for direct guidance from above.

It is, therefore, never a substitute for effort.

It is meant for intensifying and guiding it in the proper channel.

I have accepted all the names and forms attributed to God as symbols connoting one formless, omnipresent Rama. To me, therefore, Rama described as the Lord of Sita, son of Dasaratha, is the all-powerful essence whose name inscribed in the heart removes all suffering—mental, moral and physical.

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[Collated from Gandhiji's writings. Courtesy: *Navajivan Trust*]

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HEROIC RAMA

Desabhakta V. V. S. Aiyar

RAMA is the ideal hero of India. The great poet Bana gave the drama of Rama's life that he wrote, the name of *Mahaviracharitra*—the life of the Great Hero.

Sri Krishna, when he is describing his own glories as the Supreme One in the tenth chapter of the *Bhagavad Gita*, gives Rama the first place among warriors. He says, "*Ramah-shastra-bhrtam-aham*"—"among those skilled in the handling of weapons of war know me to be Rama." And Kamban's description of Rama's valour and exploits rises fully to the height of such a grand conception.

Even while he was very young, the fame of his strength had spread far and wide, and the Rishi Vishvamitra chose him, of all princes and heroes, as the protector of his *Yajnabhumi*.

And great warrior that he himself was in the days of his worldly life, Vishvamitra supplemented the military training of Rama and Lakshmana during their sojourn with him, with his own special teaching.

Rama's skill in archery and the strength of his arm are admired by the poet* in every line. Tataka's adamantine body is pierced by one dart sped from his mighty bow. Vishvamitra cannot speak too highly or too often of his strength and skill.

When Ahalya is freed from her curse by the touch of the dust fallen from Rama's feet, Vishvamitra tells him her story and at the end of it bursts out with the following words:

"And e'en the sin of Gautam's wife has been
Ordained for good: therein I see a hope
For the suffering world. For in the marvellous fight
With Tataka I saw the strength of thine arm,
And here I see the virtue of thy feet!"

Again at Janaka's Court, while introducing Rama, Vishvamitra must needs sing the praises of Rama's valour in three verses:

"Note thou, my lord, the strength of the beautifully long and muscular arms of this manly boy, who is dark even as the ocean with its incessant roaring breakers: it was but one arrow of his, but it pierced the heart of Tataka of the flaming eyes, and after piercing her heart tore through the rocks, and the trees, and the solid earth itself.

Linkages Collection, Heads of the *raakshasas* that fell that day and were piled

* Kamban.

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one over another like hills on hills. One arrow of his sent one of the *raakshasi's* sons to the other world: I know not what became of her other son; but thou seest that my *yajna* is completed and I am here.

"Again, O king, behold the weapons which I taught him to use—weapons that Brahma himself will not find it easy to handle. Think of it, even I who taught him their use, am astonished at the way that they obey his will and arm."

Kamban generally takes care that Rama does not speak about his prowess himself. But there are occasions when Rama is compelled ti refer to his puissance. For instance, when he hears from Jatayu's lips that Ravana has carried away Sita, he bursts out into a terrible wrath and threatens the whole world with destruction. Kamban describes his wrath in these words:

"He scarce had spoken when rushed the blood at once
To Rama's eyes; a storm was in his breath;
A frown settled on his manly brow; the spheres
In terror shook; the stars their orbits fled!....
The worlds lay crouching lest his sudden wrath
Should burst on them; when with a smile that meant
Destruction dire, he thus addressed the bird:
"Behold the world on its stable axis moves
And gods unmoved look on, while in their sight
A *raakshasa* carries off a helpless dame,
And thou art mangled thus in her defence!
I will destroy them all in one single ruin.
The stars shall scattering fall! The sun shall burst!
The void of heaven shall shimmer with the light
Of burning spheres! And water, air and fire
And all that lives and moves shall soon dissolve
To their embryon atoms! And my wrath shall end
The gods themselves in heaven. And thou wilt see
The circling universe and all that lies
Beyond, burst like a bubble in the stream!"

When, after the rainy season is over, Sugriva does not bring his *vaanara* host according to his stipulation in order to begin the search for Sita, Rama sends Lakshmana to Kishkinda, the capital of Sugriva, with the following threat:

"Tell him," said Rama, "that the bow which We
Have bent to establish Righteousness and end
All evil ones, unbroken yet doth rest
In Our hands; and let him know that Yama has not
Yet ceased to work, nor We to hand darts!"

When Ravana's spies are caught and brought before him, he bids them tell Ravana that he would destroy him even if Rudra and Vishnu and all that live in all the worlds come and help him, and that he would pacify the spirit of Jatayu by sacrificing to it in the blood of his adversary.

When at the close of the first day's battle Ravana's bows and chariots are destroyed, and he stands alone, unarmed, with all his army annihilated, Rama addresses him some stinging words wherein he speaks of his own prowess. Here are some of his words:

"Know thou the gods themselves with all their might
Win not if unjust is their cause. Thou hadst
This very day been dead, did not stay

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My arm for pity's sake, be stand'st
Helpless, alone, upon the field. If canst,
Tomorrow bring the flower of thy troops,
Or seek in flight precarious safety. Listen!
If thou send Sita back, and *Svarga's* throne
Restore to Indra, and Vibhishan crown
As Lanka's king, thyself his will obeying,
Then I my deadly arrows shall withhold.
But if, perverse, in thy evil thou persist,
Bring all thy strength and face me on the field,
Thy evil soul might turn to good if thou
Should even die by my darts. But think no more
Thou canst return alive from here."

But such passages where Rama himself speaks of his prowess are comparatively rare. The reader gets an idea of Rama's valour much more from the lips of the other characters and Rama's acts of heroism on the field than from Rama's speeches.

The reader will remember Ravana's description of his first battle with Rama. The terrible Parashurama when he sees him bend with ease the bow with which he challenged him, bows down his head in acknowledgement of defeat, and says:

"I doubt not now that thou art Vishnu's self!
Saved is the earth from all her ills, for ev'n
The bow I gave thee now cannot suffice
For thy lion strength!"

The invincible Vali speaks of Rama's valour in no measured terms. And it is his valour more than anything else that binds the mighty Hanuman and Sugriva to his cause and to himself for ever. And

".....it humbled Ravan's pride:
No further proof thou need'st of Rama's valour."

[From the author's *Kamba Ramayanam*—a forthcoming publication in Bhavan's Book University.]

I had the plearsure of meeting Desabhakta V. V. S. Aiyar in London years ago. He was then a fierce anarchist. But he gradually mellowed down. The fire of patriotism burnt none the less brightly in him. He was a staunch non-cooperator and latterly he had intended to devote himself entirely to conducting the Shermadevi Gurukul. I always regarded him as a fine, sincere and persevering servant of the nation.

—MAHATMA GANDHI

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SRI RAMA AND THE MORAL IDEAL

DR. P. NAGARAJA RAO

WHETHER we look upon Sri Rama as an *avatara* of Vishnu or as a human being who succeeded in being a perfect exemplar of all the human virtues, we shall be compelled to confess ourselves unwearied admirers of Sri Rama's transcendental excellence.

Those who look upon Sri Rama as an *avatara* seek to trace his perfection to his being the human manifestation of the divine person ; on the other hand, those who regard Sri Rama as a perfect human being, seem, in my view, as also doing justice to his character, in that its perfection is regarded as the result of his strenuous self-discipline, not the mere gift of the divine.

However, it is perhaps fair to say that the difference between the two views seems narrower than is often thought. Human qualities in such perfection are not indeed anything but a product of the grace of the divine.

The study of Sri Rama's character has great topical value to us today and to humanity at large that lives under the shadow of the alarming nuclear war-heads. In our world of hectic hurry, and over-organised technocracy, we are ceasing to be human. In the words of T.S. Eliot, "the best lack all conviction, and the worst are full of passionate intensity."

The personality of Sri Rama is a thoroughly integrated entity. It is a rounded personality. There is no lopsided development in him. No God is cheated of his due and none is overpaid. All the faculties are present in their due proportion and necessary form.

He was the ideal man admired by all alike. Valmiki has expressed the widespread impact of Rama's greatness on all his contemporaries in a memorable verse. "He who has not seen Rama, nor he who has not been seen by Rama, stands censured not only by society but is condemned by his own self." Rama's popularity was immense. All gazed on Him and were gratified.

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RAM-NAM

SWEET is Rama's name. It is sweeter than the sweetest thing on earth. This *mantra* has changed the lives of people. Sinners have become saints. A robber chief became Valmiki by repeating the name. Millions of Hindus chant the name of Rama. There was a time when the sound of Ram encircled the world. Even today we can find traces of Rama's empire in far-off lands, in Siam in the east and in Mexico in the west.

Saint Tyagaraja became mad of the honied name of Rama. He sang ten thousand songs in praise of Rama. It is indeed beautiful to sing aloud songs that spring in the heart.

Let me show you another simple way to chant Ram-nam. We breathe fresh air every minute and we breathe 21 thousand times a day. We take the life-giving breath unconsciously naturally, rhythmically. Breathing is vital for our existence. Try and take the name of Ram with every breath.

Let this sacred word fill your whole being. Let not the lips move. Let no sound escape. In silence, in secrecy, in solitude, in joy and in sorrow, while walking, while sleeping, while resting, while waking, breathe in the word Ram and see the miracle that will take place. The body is the temple. Within the cave of the heart is enthroned Rama. Rama is light. Rama is life. Rama leads to immortality.

—*A Ramabhakta*

The most outstanding quality of Sri Rama's character—the quality that compels not admiration alone, but the deepest respect and the most reverent study, the quality that in itself embodies a philosophy of conduct of astounding comprehensiveness, is that Rama is essentially a *dharmatman*.

The term *dharmatman* is all-inclusive. If one were to put the question adopting the language of the *Gita*, "what is the language of the *Dharmatman?* How does he speak, how does he sit, how does he walk?" We have to read Valmiki's account for the answer. All the qualities of Rama follow his *dharmanishthata*. He is anchored in *Dharma*.

Dasaratha described Rama as the "wise elder" in the practice of *Dharma* (*dharmajyeshtha*). Rama subordinated the two values—possessions and passions—to the behest of *Dharma*. Rama declared to the irate Lakshmana, when he offered martial assistance to put down all opposition to him: "Human experience makes clear that the pursuit of *dharma* alone brings in its trail wealth, pleasures and all else, in the manner one attains all aspirations from the marriage with a beloved and obedient woman."

Sita described Rama as the very embodiment of perfection to Anusuya, "How could one like me not bear the great love I have towards a person like Rama? He is a man of controlled senses and permanent affection and absolutely righteous—one who reveres other women as his mother."

Sita in a mood of appreciation exclaims, "The evil born of desires is threefold. They are falsehood, association with others' wives and being harmful to men without any cause for hostility. Falsehood has never been thine, nor can it ever be thine. Thou art never, even in fancy, guilty of going after others' wives, which sin destroys all religious merit. Thou art always attracted by thy wife alone and by no other woman."

Rama believed in the practice of the

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concrete *dharma*. He never merely lectured or talked a lot about *Dharma*. He first of all practised *Dharma* in all his activities. He stuck to it in an unflinching manner. This attitude induced love of righteousness in his neighbours and thus he extended the rule of *Dharma*.

Kausalya testifies to Rama's impregnable faith in *Dharma*. In her exhortation to Rama she says, "that *Dharma* for which you have decided to undergo the task of going to the forest for fourteen years, that very same *Dharma* will protect you."

Maricha describes Rama as the idol of *Dharma*. (*Tamo vigrahavan Dharmah*).

Though Rama was anchored in *Dharma*, he did not neglect the other aspects of human life. Valmiki's presentation gives us the integrated picture of Rama's character. Rama had all the excellences that are marks of perfection.

His physical personality exerted an enduring influence. His is the most "auspicious resplendent form (*divya-mangalavigraha*)." He had imposing, lovely and proportionate limbs that attracted all. He was known for his pleasant personality traits. He had self-possession above all qualities (*niyatatma*). This did not make him indifferent to other's troubles. He showed sympathy to others with a rare detachment.

He loved life and indulged in desires and activities without endangering his stand on *Dharma*. He knew all the fine arts. He was a *visarada* and *vichakshana*. He had tastes and powers of discrimination. He had keen perception and prompt judgement of men and things. At all times he remained unagitated with perfect poise. He spoke first to strangers and disarmed them. He always maintained an ever-pleasant countenance (*sadaika-priya-darshana*). He was ever calm and exerted perfect self-discipline. He never insulted or spoke harshly to others. He had no love for gossip, scandal or useless small talk.

The foremost among his moral qualities are his superhuman passion for *Dharma*, (from which flow all his other qualities), serenity in the most trying circumstances coupled with his

SONS OF DASARATHA

तस्यात्मनश्च चत्वारो भेदास्ते बन्धवः स्मृताः।
रामसौमित्रिभरतशत्रुघ्न एव चात्र हि॥
तुर्यावस्थस्तेषु वरः स त्वं दशरथात्मजः।
ततो जाग्रदवस्थश्च लक्ष्मणः सोऽत्र कथ्यते॥
स्वप्नावस्थस्तृतीयश्च भरतोपि निगद्यते
अवरः सुषुप्त्यवस्थस्तु ज्ञेयः शत्रुघ्न एव सः।
हृदयाकाशं तत्स्थानं अयोध्याऽत्र स्मृता तु सा॥

(The Yogi's) Atma has four manifestations, each related to the other. They are known by the name Rama, Lakshmana, Bharata and Satrughna. When it is in the Turiya-avastha, it is known by the name of Rama; while in Jagrad-avasta, it takes the name of Lakshmana; in the Swapna-state it is called Bharata; and in the Sushupti, it goes by the name Satrughna. The Atma's abode Hridaya is known by the name Ayodhya, the impregnable.

—*Ananda Ramayana*

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GNANA-AYODHYA

"The citizens of Ayodhya said to Sri Rama: Ayodhya is the human body with nine openings. The wicket gate is the head, and its doors and guards are the lips, eye-lids, teeth, etc. Rama's messengers daily going round the city are *pranas* or life-breaths. Atma is the ruler of Ayodhya, Jiva and the senses are the residents of the city, Oh, Best of Raghus! Death is the great thief, diseases are his messengers who roam about smartly dressed as citizens of the city. Gnana is the sword and Vairagya or dispassion is its sharp edge. Good character is the coat of mail, devotion to you O Rama, is courage and Atmagnana is waking which dispels all fear. Caution and attention represent steadiness in Gnana. The advice of the wise constitutes the music of the city. It should be heeded to and intelligently practised. Destruction of ignorance is daybreak for the dwellers of your city. You are Atman and your assembly is Vaikuntha. We, the citizens standing before you, are certainly knocking at the gate of salvation."

—Ananda Ramayana

undaunted courage to implement his moral resolve without any fuss or theatricality in the face of all odds.

One has to turn to the debate between Bharata and Rama when the former begged him to go back to Ayodhya. Several clever men tried their best to confuse the issues adroitly in the mind of Rama. Some said that he should live the life of a householder and not abandon his *ashrama* and go to forests. Others pointed out that it is not *Kshatriya-dharma* (the duty of kings) to go to forests for a long period. He should protect his subjects and carry out the work of his father and complete it. Jabali the cunning Brahmana, advised Rama not to give up the pleasant fruits of this world in favour of the doubtful, unreal and unknown fruits of a life hereafter. Vasishtha asked Rama on his authority to go back to Ayodhya. Rama listened to all and answered each and refuted their arguments. Any man of lesser resolve and lesser devotion to *Dharma* than Rama would surely have been confounded and confused and gone mad.

Rama stood like the rock of ages. He did not resort to casuistry and quibbling. He followed the spirit of his father's words. He stood unassailed by anything. When Rama was being sent to the forest, Dasaratha suggested to the minister that he should furnish Rama with enough goods and money to enable him to live in ease for a period of fourteen years. Kaikeyi resented it and Rama said that it is not the spirit of his father's promise. The promise implied that he should live like a poor man.

Rama always stuck to the spirit of a decision and did not swerve from it under any pretext. He never slackened his resolve. When Rama was about to leave for the forest Kaikeyi felt that Rama might not do so, taking advantage of his father's state of health, and banking on the popular support he had. Rama assured the doubting Kaikeyi, letting her know his strength and stature. He said "Oh queen, I am not a materialistic worldling clinging to possessions and power. I am the equal of the sages who always uphold nothing but *Dharma*." The sheet-anchor of Rama's character is *dharma*.

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Sri Rama had an active love of truth and justice. He had an unconquerable faith in the triumph and ultimate victory of *Dharma*. He led an unremitting moral life against all odds. His intellectual powers were equal to his moral earnestness. His acuteness of intellect was responsible for the probity of his conduct. He had a rare tenacity in holding on to his convictions. He never went back on his promise. He never spoke twice. His loyalty to his friends was unmatched. He never suffered injustice when he encountered it. He put it down with amazing courage. He had a judicious mind which was not swayed by the impulses of the moment or disturbed by prejudices. He weighed the pros and cons of an issue in an instant. He spoke little but when he did so, it had tremendous force and effect. He had a balanced mind and an intuitive sagacity all his own. He had a profound sense of humour and a capacity for pointed remarks. We see his humour in the way he fooled Surpanakha.

When Vibhishana sought refuge with Rama, Sugriva advised Rama to reject the appeal as he had deserted his own brother, and, heaven knew what he would not do. Rama replied: "brothers are much the same everywhere, except in my household." That silenced Sugriva and put him in his place.

Sri Rama was independent, critical but not cynical. He was never downcast or felt helpless. He never exhibited *adeenata*. He had a wonderful power of forgiving men of their faults. When any one spoke harshly to him, he did not retort. He expressed his sense of gratefulness even for a single act of kindness done to him by others. But he never remembered even if one rendered hundreds of unkind acts. He was the prince of forgiveness. He always judged himself and his conduct by the strictest standards. He was lenient to others and condoned their lapses. He was never vindictive in his acts.

Sita in a celebrated passage appealed to his sense of compassion and said: "Be they good men or bad, be they deserving of death, still they must be pardoned and treated with mercy by one claiming to be an Arya. For no one is above error (*na kascinnaparadhyati*)." She used a double negative. Compassion for all is the general character of Rama.

Sri Rama was of easy access to all. He was a friend to all. All that lived, loved to gaze on the ineffable charm, the transcendent loveliness of the radiant personality of Sri Rama. Each sought him as his ultimate refuge in distress. They saw in his abounding compassion an assurance that they would be saved. Rama never gave sway to any passion that violated *Dharma*. He was against the exclusive and excessive pursuit of any one value of life. *Dharma* helps us to restore this balance.

Rama spread *Dharma* by personal example and not verbal propagation. He loved truth (*satya*) and lived in *Dharma* in which *satya* found its fulfilment.

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THE RAMA WHO GUARDED THE LAKE

Prof. P. Sankaranarayanan

MADURANTHAKAM is a place situated about 40 miles to the south of Madras. It is too big for a village, but too small for a town. In it is a temple dedicated to Sri Rama. In the sanctum of that temple are enshrined life-like stone images of Rama, Sita, Lakshmana and Hanuman. The processional images of Rama, Sita and Lakshmana made of five metals are surpassingly lovely and sweet. Looking at Rama's image particularly, one feels as if he is speaking to the beholder in endearing love and benign grace.

Maduranthakam depends on a lake of a very vast area for water to irrigate its fields. Time was when the seasons were regular and the rains were copious. When the rain fell, it did so in torrents and the waters from all sides rushed into the lake and overflowed its banks. It was a job to prevent a breach and a flood.

It was in the period of the East India Company rule. For three years in succession the Maduranthakam lake breached its sides as a result of very heavy rainfall and inundated the adjoining village and flooded the fields causing great loss of life and property. The people were in a fix and resigned themselves to their fate. All their efforts to strengthen the embankment were futile.

The next rainy season was about to commence. The villagers lived in agony anticipating the same disaster from the lake. The Collector of the District having jurisdiction over Maduranthakam at that time was an Englishman called Col. Place. He learnt about the distress of the people. He knew that they were God-fearing that they were all pious devotees of Rama.

Col. Place gathered the villagers and said: "I know you are anxious about the lake. It is my duty as Collector of this District to prevent the breach and the flood. Now, I make a bargain. If your Rama in that temple will help me to prevent the flood, I promise to construct at my cost a shrine for Sita Devi in the temple."

The people prayerfully approved of the bargain and promised to do all in their power to guard the lake.

Next day the rains started. It poured without break for three days and nights. The lake was filling up and the water was rising with alarming rapidity. On the third night the rain was much heavier than before. As far as eyes could see, it was a vast sheet of water. The lake, which by itself was very extensive, looked like a sea.

The water was knocking against the mud banks of the lake. The villagers were nervously looking at every weak spot and were trying to buttress it to prevent a breach. Not that night. The

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whole village was beside the lake and kept ceaseless vigil.

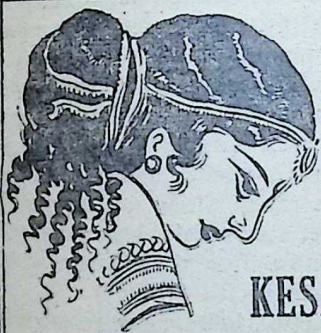
It was two in the morning. Collector Place was walking on the bund at places where the water pressed heavily. Two orderlies were with him carrying lanterns. Place looked at the lake, looked at the sky above and at the rains that poured. He looked at the bank with unconcealed anxiety. And then he turned in the direction of the temple and sent up a single silent prayer to Rama.

Just then, a lightning of unprecedented intensity shot across the heavens. The orderlies quaked in dread, threw the lantern on the ground and ran away seeking shelter from the terrific thunder that followed.

Place too involuntarily closed his eyes. It was just for a second. When he opened them, a wonderful sight met his eyes. He saw coming towards him two youths of celestial beauty, with the grace and majesty of a lion, each of them carrying a mighty bow and pacing up and down the precarious bund of the lake. Place beheld them in wonder and awe; he ran towards them. He saw them here, there, and everywhere. And soon, they were gone.

The rains stopped. The lake was safe. The people were happy. True to his promise, Col. Place built a shrine in stone dedicated to Sita. A granite beam at the entrance to the shrine bears an inscription saying that the shrine was constructed by Place as a thanks-offering for Rama's mercy in saving the Maduranthakam lake. The shrine with that inscription stands to this day for all to see.

And so, the Rama in that temple is known as the *Erikaattha* Raman, the Rama who guarded the lake.



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SITA

NISHKINCHAN

THE picture of Sita evoked by her name varies with different persons.

To Swami Vivekananada, for instance, she was the ideal of Indian womanhood. To some others, she symbolises the cross or Calvary of womankind. Litterateurs consider her as the flower of Valmiki's creation. Sadhaks look upon her as embodied Maya or Mulaprakriti.

Let us now make a sample survey of what our ancients have to say about her in the *puranas*.

Valmiki in his famous epic *Ramayana* has of course made Sita the daughter of Janaka. She was not born to him in the physical sense; he found her encased in a box while ploughing the fields for purposes of *yaga* and he gave her, for that reason, the name Sita, the word having reference to the furrow.

In the Uttarakanda of the same epic, the poet gives an account of Sita's earlier births. We read that first she was the daughter of Kusadhwaja, son of Brihaspati and that she bore the name Vedavati, having been born as a result of her father reciting the Vedas. As the poet says:

तस्याहं कुर्वतो नित्यं वेदाभ्यासं महात्मनः।
संभूता वाङ्मयी कन्या नाम्ना वेदवती स्मृता॥

Now this Brahma-Rishi Kusadhwaja had taken a vow to give her in marriage to no one but Mahavishnu. The Asura King Dambu found this vow inconvenient, so he killed Kusadhwaja. The latter's wife committed *sati*. Vedavati, out of sorrow, departed to the Himalayas for performing *tapas*. Fate, however, was relentless in its pursuit of her, for it was here that Ravana set eyes on her first and defiled her by catching hold of her hair. Unable to bear this indignity, Vedavati immolated herself in fire, vowing to return to settle her score with Ravana.

Subsequently, Vedavati was born as a child in the lotus. Ravana took her to Lanka, but his ministers, on seeing her, predicted that she would be his undoing, so he cast her into the sea which, however, washed her ashore into the domain of King Janaka.

The *Ananda Ramayana* furnishes more details about the second birth of Sita referred to above. King Padmaksha wanted to have goddess Lakshmi herself to be born as his daughter. He performed *tapas* directed to that end. The goddess appeared be-

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tion to grant his wish provided her husband, Mahavishnu, permitted her. Padmaksha, therefore, performed *tapas* directed towards Lord Vishnu with that objective. The Lord appeared and, in answer to his request, gave him a pomegranate fruit and disappeared. When Padmaksha opened it, a divine looking child came from it. The king called her Padma, being his daughter.

When Padma attained marriageable age, the King performed a preparatory *yaga* and held a *swayamvara* for her. He, however, stipulated that her husband should be of the colour of the sky. This condition irked the princely invitees who set upon the king and killed him. Stricken by sorrow at the fate of her father, Padma entered the fire.

But as ill luck would have it, Ravana happened to be in the neighbourhood at that time. Her beauty caught his eye and he ran towards the fire and poured tons of water over the flame. But to no avail, for there was no trace of Padma when the fire died. In her place were seen five resplendent gems which Ravana carefully picked and took home.

One day, Ravana asked Mandodari to fetch those gems which he had kept in a small phial inside a cupboard. But when Mandodari tried to take it out, it would not move! She reported this to Ravana, who used all the strength of his twenty hands to dislodge the small phial, but to no purpose. As he stood wiping the sweat on his brow, a beautiful girl came out of the phial!

This so embarrassed Ravana that he mumbled out an explanation to Mandodari on the circumstances in which he had come into possession of the gems. Mandodari knit her brows. The poet says:

दशास्यपत्नी तानाह कार्या भूमिगता त्वियम् ।
स्थापनीया बहिर्नेयं दर्शनाद्वधकारिणी ॥
चराचरेषु सर्वत्र आत्मरूपेण यः स्थितः ।
तस्य गृहे चिरं कालं स्थास्यतीयं न संशयः ॥

Mandodari then told Ravana: this girl will turn out to be the instrument of destruction of any (householder) on whom she may set eyes, so she had better be consigned to the earth. The only place in which she

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SITA—THE IDEAL WOMAN

Sita is the ideal of womanhood itself, and she wields undisputed sway over millions of hearts, over the kingdoms of love and sorrow, and stainless womanly honour and pride.

Though beautiful and a queen, she never chose ease.

To her the simple lives of saints and scholars were more joyous than all the luxuries of courts.

She knew every mood of the forests, joining in their praise in the early morning, when birds wake and blossoms open and the dew is fresh, and bowing her soul with theirs in the evening adoration.

She shared the throne, yet never forgot that for their people's good and not for their own pleasure, do sovereigns reign.

She knew the highest human happiness, and was not blinded by happiness.

She knew the deepest and bitterest sorrow, and lived serene amidst her sorrow.

Such was Sita, queen of Ayodhya, crowned of love, veiled in sorrow and peerless amongst women.

—Sister Nivedita

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can thrive is the home of a Brahmagyani.

Ravana was flabbergasted by this revelation and he decided to dispose of the girl. He had her carried in his *Pushpaka* across the seas but not before Padma had her say. Said she: "Ravana, do not think that you are seeing the last of me. I shall return to destroy Poundraka and the umpteen heads of Ravana. I shall for the fourth time come back to destroy Kumbhakarna's son Mulakasura."

Enraged by these words of the strapping girl, Ravana whipped out his sword to kill her, but Mandodari stayed his hands. Thereafter the *raakshasas* managed to lift the girl and transport her in a box across the seas, hiding it in a field in the country of Mithila.

Adbhuta Ramayana gives another interesting story about Sita. Once, while on a spree, Ravana came to Dandaka. Having done havoc to that place, he wanted to carry a trophy home to commemorate his exploits. An ingenious idea struck him. He thought he would carry samples of the blood of the *rishis* by piercing them with his sword. He, however, needed a container to carry the blood. When he looked about for one, he saw a pot left by Rishi Gritsamada in his *asrama*.

Now, Gritsamada had a hundred sons but he longed for one daughter, and that, goddess Mahalakshmi. With that object in view he performed a *yaga*. As a part of it he daily sprinkled cow's milk sanctified by Laksmi *mantra* into a pot. That milk had collected in the pot. When he heard of

Rama and Sita with attendants: From Lakshmi Janardan Temple, Bribhum.

the advent of Ravana he left the locality leaving the pot behind.

Little caring what the pot contained, Ravana collected the blood of *rishis* in that pot and took it home. He, however, told Mandodari that the pot carried venomous poison, lest she rebuke him for torturing the *rishis* thus.

After some time, Ravana was on the rampage along the mounts of Himavat, Vindhya and Mandara. His licentiousness at that time exceeded all bounds. Says the poet:

देवदानवयक्षाणां, गन्धर्वाणां च कन्यकाः।
आहृत्य रमयामास मन्दरे सत्यपर्वते।
हिमवन्मेरुविन्ध्याद्रे रमणीयवने तथा॥

He raped the virgins of Devas, Danavas, Yakshas and Gandharvas in the pleasure gardens of Mandara, Himavat and Vindhya.

Mandodari had perhaps her own intelligence sources, for she was mortified with shame over the behaviour of her husband and so, rather than

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continue to share his infamy, she decided to commit suicide. Suddenly it flashed in her mind that her husband had kept a pot full of poison. What better or apter use could it have than helping her to end her life?

She brought out the pot and drank its contents with a prayer on her lips. But Mandodari was chagrined to find that the poison had little effect on her. She became even more furious at the thought that her husband had lied to her about that decoction.

The poet continues:

लक्ष्मीचरणदुग्धेन मिश्रिताच्छोणितादभूत् ।
सद्यो रावणकान्ताया गर्भो ज्वलनसन्निभः ।

For the reason that the pot happened to contain milk sanctified by the *mantra* for the birth of Lakshmi as daughter, the beloved of Ravana suddenly became big with child. Her face glowed with lustre.

For some reason known only to herself, Mandodari could not reconcile herself to her then state of motherhood and so betook herself to Kurukshetra where she disburdened herself of the child she carried in her womb and buried it underground. After a purificatory bath in the River Saraswati she returned to Lanka.

When, after some time, King Janaka went to plough the field at Kurukshetra for a *yaga*, he happened to discover the child which was uncovered by the golden ploughshare, and for that reason named her Sita.

Let us now look at another source, *Brahma-Vaivarta Purana*. Here are references to three births of Sita: (1) as Vedavati, daughter of Kusadhvaja in the Krita Yuga; (2) as Sita, daughter of Janaka, and (3) Draupadi as an incarnation of Shadow-Sita. For this triple reason she is called Trihayani. In fact there are quite a few synonyms for Sita. They are: *Matulungi* for being born out of the pomegranate, *Agnigarbha* for having emanated from or entered into fire; *Ratnavati* for being born out of gems; *Dharanija* for being born from out of the earth; *Janaki* for having been the daughter of Janaka; *Sita* for being uncovered by the furrow; *Padma* for being born as the daughter of Padmaksha etc., etc.

So far, we have examined the *puranic* concepts of Sita. We shall now see how Sita is conceived of by the Upanishads. Sita is considered by them as Maya, Mulaprakriti or Parasakti Herself. The *Sitopanishad* makes it clear in the following lines:

सीता इति त्रिवर्णात्मा साक्षान्मायामया भवेत् ।
विष्णुः प्रपञ्चबीजं च माया ईकार उच्यते ॥
सकारः सत्यममृतप्राप्तिः सोमश्च कीर्त्यते ।
तकारः तारलक्ष्म्या च वैराजः प्रस्तरः स्मृतः ॥

The word Sita consisting of three letters denotes Maya or Mulaprakriti Herself. The letter स denotes Truth and Immortality; the letter ई is the letter for the all-pervading Maya; the letter त is Tara—Lakshmi or the glory of Pranava.

Again it says:

इच्छाज्ञानक्रियाशक्ति त्रयं यत्भावसाधनम् ।
तद् ब्रह्मसत्तासामान्यं सीतातत्वमुपास्महे ।

I meditate on Sita-tattwa which is but Brahmatattwa and constitutes the triple power of will, wisdom and action.

Rama Uttara-Tapaniya Upanishad has this to say of Sita:

उत्पत्तिस्थितिसंहारकारिणी सर्वदेहिनाम् ।
या सीता सर्वदा ज्ञेया मूलप्रकृतिरिति सञ्ज्ञिता ।
प्रणवत्वात्प्रकृतिरिति वदन्ति ब्रह्मवादिनः ॥

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For mankind Sita represents Mula-prakriti or primal energy which is solely responsible for Creation, Maintenance and Destruction. Being Pranava, she is Prakriti itself.

The Tara Upanishad has this to say:

कालातीता भगवती स्वयं सीतेति संज्ञिता।
तत्परः परमात्मा च श्रीरामः पुरुषोत्तमः॥

Sita is Bhagwati Herself Who is beyond time; and Sri Rama is Paramatma, Purushottama.

Leaving aside both the *itihasic* and *yogic* concepts of Sita, let us look at her with the eyes of a devotee to whom *bhakti* towards God is the *summum bonum* of life. In other words, how Sita is to be worshipped as goddess. In this matter the *Padma Purana* is very helpful. According to it—

अथ लोकेश्वरी लक्ष्मीः जनकस्य पुरे स्वतः।
शुभक्षेत्रे हलोत्खाते तारे चोत्तरफल्गुने॥
अयोनिजा पद्मकरा बालार्कशतसन्निभा।
सीतामुखे समुत्पन्न बालभावेन सुन्दरी॥

Goddess Lakshmi incarnated Herself as a girl child at an auspicious spot in Janaka's capital in the *Uttara Phalguni Naksharta* as an aftermath of ploughing. She shone like a hundred suns.

The same source gives us the details of *Sita-Navami* and how it should be celebrated as a *vrata*.

वैशाखे शुक्लपक्षे त्वष्टम्यां संयमनं कुरु।
परेद्युर्विकुरूष्वैतज्जाकीजन्मनो व्रतम्॥

The ninth day of the white half of Vaishak is the day of *Sita-vrata*. The devotee should start observing even from the previous day with due *niyamas*.

The following lines contain the clue to the *mul-mantra* of Sitaji and we refrain from translating it for obvious reasons:

मूलमन्त्रस्य जनकं मुनिं विन्यस्य मूर्धनि।
मुख छन्दश्च गायत्री सीता देवीं हृदि व्यायेत्।
सविन्दुकमलाबीजं पूर्वमुच्चार्य गौतम॥
सीताय इति पश्चात्तु नमः शब्दं वदेत् किल।

The *dhyana-shloka* for this *mantra* is as follows:

चतुर्भुजां कमलवर्णाभां रामालोकनतत्पराम्।
श्रीराघवान्तां सीता चिन्तयेद् हृदि सर्वदा॥

The worship of Sita includes the worship of Janaka, the plough-share, etc. and the use of *Sri-Sukta* for the sixteen-fold *upacharas; the* 108 *nama-archanas, havan. tarpan,* etc. are other adjuncts. The *jayanti* can be appropriately concluded with the recitation of the prayer of Sitaji which appears elsewhere in this issue.

May Sitaji bless us all.

Rishyasringa performing putrakameshti: *Birbhum Terracotta*

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Hanuman meeting Sita: *Prambanam, Java.*

Ramayana in S.-E. Asia

Smt. Hema Ramamurty

THE Rama tradition has followed in the wake of Indian colonising activities and has spread all over South-East Asia.

The deeds of Rama are still represented in the puppet shows of the Far Eastern countries. In Java, there exist several recensions—early, medieval and comparatively recent—of the *Ramayana* both in prose and verse.

However, the Rama literature of Java displays such marked divergences from the epic of Valmiki that scholars like Stutterheim are led to think that the Javanese owe their Rama legend to other Indian versions besides the epic of Valmiki.

The first group of Javanese *Ramayana* consisting of the *Kakavin*, the *Serat Rama* and *Uttara Kanda* represents on the whole the orthodox version, without following Valmiki's version. The *Kakavin* is not complete. The divergences in the *Kakavin* are neither numerous nor important. The influence of this first group on the growth and development of the Rama tradition in Java has been superficial.

The second group is represented by the *Serat Kandas*, Rama killing, *Rama Nitis* and *Ramayana Sasak*. It is the influence of this group that is great on the popular dramas of Java. In the *Serat Kandas*, we have a combination of Mohammadan tales and of the deeds of Rama. *Serat Kandas* end with the consent of Sita to be cremated with Rama on condition that in the next life she would be his sister.

The difference between the conclusion of the *Serat Kandas* and Valmiki's *Uttarakanda* has made Stutterheim ascribe the former to a different version altogether.

The story of Rama in the *Serat Kandas* forms an organic whole with the early legends of the Javanese dynasty. Hence B.R. Chatterji concludes: "These Javanese texts of the second group may be taken as Javanese *puranas* working up local legends with the orthodox Indian traditions."

The Malayan text shows the Indian influence at its best. The story of Rama is the basis of *Hikayatseri Rama*. The Malay version, while giving the essential part of the story, *i.e.* the abduction of Sita by Ravana, the death of Ravana at the hands of Rama and the part played by Hanuman, differs widely in some vital points. For example, Sita is made a daughter of Ravana by Mandodari: Kaikeyi is made a sister of Rama and married to Vibhishana.

No single definite recension has as yet been found in India from which the Indonesian, *i.e.* Malay and Java-

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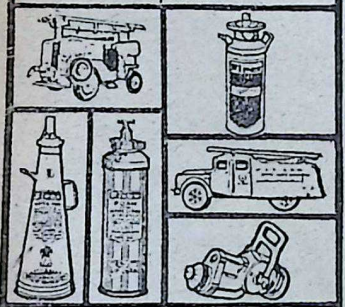

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these versions could have been derived. There has been a very mixed influence mainly of oral tradition, some of which have come down from very ancient times. B.R. Chatterji says, "the Javanese and Malay versions having preserved some of the more primitive traditions should be more interesting from the anthropological point of view than the literary and polished Ramayana of the orthodox school."

Even today the Rama tradition is a living force in Java. Commenting on this, Vogel remarks. "The Javanese have so completely assimilated the famous legends that even their foreign origins have been forgotten. For the great mass of the population Rama and the Pandavas are truly national heroes born and bred in the Isle of Java."

Javanese excellence in the plastic art is proved by the admirable series of sculptural tableaux, illustrating the story of Rama in Prambanam. Although there is no other story more beloved and more renowned in India than the *Ramayana*, yet it is in Prambanam that Rama's adventures have been carved in a manner unequalled by anything found in India itself.

The version of the *Ramayana* illustrated by the reliefs of Prambanam is different from the old Javanese epic i.e., *Kakavin*. Neither is it consistent with the version of Valmiki. These 9th century Javanese Rama reliefs at Prambanam, though distinctly Indian in character, illustrate a non-Valmikian version of the story. Prambanam reliefs delineate the narrative till the march of Rama's army to Lanka.

Chandi Panataran presents Hanuman in Lanka and carries the narrative till the fight with Kumbhakarna.

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Sugriva installed as king of Kishkindha: Prambanam.

The *Ramayana* reliefs at Prambanam illustrate the story up to the bridging of the sea in fifty-two scenes. All these decorate the inner balustrades which enclose the chief temple of the group. The relief in the Siva temple stops abruptly with the bridging of the sea. Probably it was continued in the adjoining Brahma temple now in ruins.

One important Ramayana relief worth noticing here is the panel showing Rama shooting Kabandha. Here it is remarkable to note that nowhere in India do we have the episode represented. Although we can trace the *Udaremukha* motif in the panels of Badami, Amaravati and also at Mahabalipuram, the source of this is not difficult to trace. It is based on the single line describing the motif in the *Ramayana* of Valmiki—*Kabandham udaremukham.*

This description of Kabandha with a face on his stomach is no doubt striking. Only in Java do we find a remarkable carving answering Valmiki's description. All the earlier representations of the motif in India are out of context and one has to turn to Java to understand the significance of this motif.

In the concluding scenes we get Hanuman burning Lanka with his flaming tail, Hanuman narrating his deeds to Rama, Rama on the seashore with bow in hand and the Samudraraja rising from the waters, the building of the bridge and fishes swallowing up the stones.

It will be interesting to note the minor details where Prambanam reliefs differ from Valmiki. They are the introduction of a second *raakshasi* in the Tataka episode, and *raakshasa* in the Viradha scene, Jatayu receiving the ring from Sita and the incidents leading to the meeting of Rama and Sugriva.

As already noted, these variations are due to the fact that the reliefs instead of following the old *Kakavin* seem to approach more closely the later group of Javanese Rama stories and the Malay version in which probably some of the older Indian traditions have been preserved.

We can conclude the account of the Prambanam reliefs with the remark that nowhere else whether in India or in Cambodia are the exploits of Rama carved in stone in such detail and at the same time in a truly artistic way.

The most significant feature of the temples at Panataran is the series of illustrations of the *Ramayana* and Krishnayana carved on the walls offering a parallel to the Prambanam reliefs. The sculptures are executed not in the Indian style of Central Java but in the plastic dialect of the native Indonesian art.

The sculptured reliefs representing the stories bear a decided style of their own. A striking feature of these reliefs is the peculiar ornamental treatment of trees and clouds. The story of Rama is well told in primitive vigour and dramatic emphasis. It is the

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true Indonesian style in all its savage vigour—highly decorative yet capable of expressing itself in emphatic and grotesque forms.

The Panataran series starts with Hanuman in Lanka and ends with the fight with Kumbhakarna. Some of the scenes worth noting are: Hanuman's flight to Lanka, Hanuman addressing Sita in Asokavana, Ravana's visit to Asokavana and battle scenes between Hanuman and the *raakshasas*.

In the series we also have Ravana in his court and Indrajit binding Hanuman with the *Nagapasa* and leading him to Ravana's court. In the final scenes are represented the construction of the bridge, and the great battle between the *vaanaras* and *raakshasas*.

It is interesting to note that the Panataran reliefs follow very closely the old *Kakavin*. It is rather strange, as Stutterheim remarks, that some of the 9th century Prambanam reliefs should be best explained by the later Javanese version while the 14th century Panataran reliefs should agree closely with the earlier version of the *Kakavin*.

In considering the legends, tales and the literature of Cambodia and Siam one can easily find that none of these works is an original creation and we can recognize immediately what has

Abduction of Sita: Prambanam.

been borrowed from Indian literature. As they are not slavish imitations, they also are not lacking in interest. The Cambodian version of the *Ramayana* is known as *Reamker*. The Khmer sculptors have immortalised the story of Rama in stone at Baphuon, Nakhon vat, Banteai srie and Angkor vat.

In comparing the bas-reliefs at Angkor with those of Prambanam and Panataran one is struck by the analogies between the choice of the episodes and the similarity of method in their representation. Thus we can realise the close connection that existed between the two countries that shared the same traditions and some beliefs.

In Siam, the Rama story is an integral part of the national culture and the French school of Hanoi has collected 27 masks representing heroes of the Siamese *Ramayana*.

[From *Vyasa Vidwat Sadas Souvenir*, 1962]

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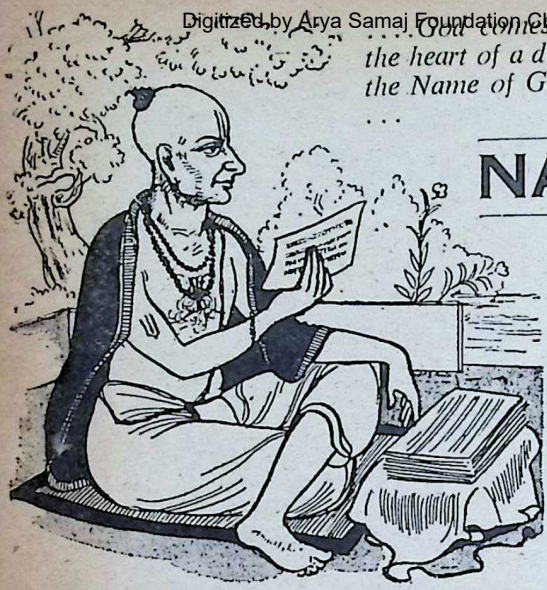

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Pinnacle of Tulsidas' Philosophy of Devotio

DR. R. D. RAN

PEOPLE read Tulsidas for his poetical, literary, and religious significance, but they do not judge his philosophy as a whole, nor do they see how the different parts of Tulsidas's philosophy could be fitted into each other.

We shall begin with an outline of the different ascending stages of Tulsidas's Philosophy of Devotion, following it up with an authentication from original sources.

Tulsidas, as would befit a true devotee, begins by saying that the *Saguna* form of God must be regarded as superior to *Nirguna*. From this point of view, *Bhakti*, which is the very essence of *Saguna* worship, has no concern with *Maya*, which infects and even infests the *Nirguna* philosophy. Tulsidas however is compelled, as we shall see, by his own grammatical device, to recognise that there might ultimately be an alliance between *Jnana* and *Bhakti*, leading to an identity.

Following this, the next point in Tulsidas's programme would be to recognise the non-difference between *Saguna* and *Nirguna*, which is tantamount to an identity.

We thus see how Tulsidas begins by saying that the *Saguna* was the fundamental category, and then reaches the stage when there can be no distinction between *Saguna* and *Nirguna*.

Not content with this, Tulsidas soon goes on to the view that the *Nirguna* might be the source from which the *Saguna* might spring, as occasion and necessity require. So much then for the relationship between *Saguna* and *Nirguna*.

From the author's *Pathway to God in Hindi Literature*, a Bhavan's publication

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The next stage in the developmental programme would be the reconciliation of *Nama* and *Rupa* both with *Saguna* and *Nirguna*, as well as *inter se*. Tulsidas here again begins by telling us how *Nama* is the schematicer between *Saguna* and *Nirguna*, and ends by saying *Nama* is superior to both!

When we next came to the relation between *Nama* and *Rupa*, Tulsidas begins by asserting the parity between *Nama* and *Rupa*, and ends almost unconsciously, and by force of logic, by asserting the superiority of *Nama*. This veritably constitutes Tulsidas's Philosophy of Devotion of which the Name of God is the pinnacle, its very *alpha* and *omega*.

Let us now try to amplify a little the points we have raised in the preceding paragraphs, as well as authenticate them by drawing on the original sources.

Nothing we can say here would be of much value, unless we have actual quotations from Tulsidas to support our statements.

In the first place, Tulsidas tells us that the *Saguna* is a higher conception than the *Nirguna* for the principal reason that while the *Nirguna* is pervaded by illusion or *Maya*, the *Saguna* is pervaded by devotion or *Bhakti*. If *Bhakti* is a chaste woman, *Maya* is only a *Nartaki*:

निर्गुण रूप सुलभ अति। सगुन न जा नहिं कोइ
पुनि रघुबीरहिं भगति पियारि, माया खलु नर्त्तकी बिचारी

This point could be made clear if we just go into the relation of *Maya* with *Jnana* on the one hand, and *Bhakti* on the other. *Jnana*, says

Rama is to be crowned, so there is much rejoicing in Ayodhya: Birbhum Terracotta.

Tulsidas, is a masculine conception, and therefore it can very well make an alliance, if not a dalliance, with *Maya*. On the other hand, *Bhakti* which is of the feminine gender, can have no such love towards *Maya* which is also feminine:

ज्ञान विराग जोग बिज्ञाना। ए सब पुरुष सुनहु हरिजाना
मोह न नारि नारिके रूपा।

So far so good, but this quaint grammatical conceit or gender trick which Tulsidas introduces proved to be a boomerang, and made him grant that *Jnana* might make an alliance with *Bhakti*, so much so that *Jnana* and *Bhakti* were ultimately be regarded as identical:

भगतिहिं ज्ञानहिं नहीं कछु भेदा।
उभय हरहिं भवसम्भव खेदा।

This teaching, however, has a bearing upon the doctrine of *Nirguna* and

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Lakshman disfiguring Shurpanakha: Deogarh (U. P.)

Saguna, whose central conceptions they respectively are. Hence Tulsidas is obliged to postulate an identity between the *Nirguna* and the *Saguna* themselves. Not only because they are ब्रह्मन् in their own nature, but also because they are aspects of the same underlying substance, the *Saguna* and *Nirguna* might well be regarded as identical:

अनुग सगुन दुइ ब्रह्म सरूपा।
अकथ अगाध अनादि अनूपा।
सगुनहिं अगुनहिं नहिं कछु भेदा।
जलु हिम उपल बिलग नहिं जैसे॥

Tulsidas gives us an illustration. He tells us that water and ice might appear to differ from one another, and yet considered from the point of view of their substance or underlying unity, they might be taken to be identical.

Now this expression जलु हिम उपल causes some difficulty in interpretation. जलु हिम उपल might be taken to mean (i) water and hail (हिम उपल) or (ii) water, frost (हिम) and hail, or if one intends to designate the three kinds of existence—solid, liquid and gaseous—जलु हिम उपल might be taken to mean water, snow, and cloud (उपल) understanding the word उपल in the *Niruktian* sense. In any case, all these may be regarded as the multiform products of the same underlying substance. Even so with the *Saguna* and the *Nirguna*.

Tulsidas is not satisfied simply with postulating an identity between the *Nirguna* and the *Saguna*, but goes to the length of saying that *Nirguna* might be even regarded as the cause of *Saguna*. Was not the *Nirakara Niranjan* God, he says, obliged to take on the form of a *Bhupa*, and is not the *Nirguna* reality obliged to shape itself in *Saguna* forms in order to satisfy the spiritual aspirations of men?

निर्मल निराकार निर्मोहा, नित्य निरञ्जन
सुखसंदोहा राम धरेउ तनु भूप।
अगुन अरूप अलख अज जोई। भगतप्रेमवस
सुगुन सो होई।

Let us now proceed to consider what relation the Name bears to the

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Saguna and the *Nirguna*. One fundamental proposition which Tulsidas puts forth is that the Name may be regarded as a schematiser beween the *Saguna* and the *Nirguna*. It may be called उभयप्रबोधक, सुखखी and दुभाखी. It is an illuminator, a witnes and an interpreter—the one of the other: अगुन सगुन बिच नाम सुसाखी। उभयप्रबोधक चतुर दुभाखी।

Further, as the Name sits as a judicial tribunal over *Saguna* and *Nirguna*, it exercises an authority over them and brings them under its control:

मोरे मत बड़ नाम दुहूँ ते। किय जेहि जुग निज बस निज बूते।

As a judge is higher than the disputants, as imagination in Kant is higher than perception and understanding between which it intervenes, similarly, the Name might be regarded as superior to both *Nirguna* and *Saguna* whom it brings under its power.

Many people may admit that the Name might be regarded as superior to *Nirguna*, but Tulsidas has no difficulty in positing that it is superior even to *Saguna* itself, a point at which, says Tulsidas, he has arrived after mature consideration:

निर्गुन तें एहि भाँति बड़, नाम प्रभाव अपार
कहेऊँ नाम बड़ राम तें, निज विचार अनुसार

Further, we come to the relationship of *Nama* and *Rupa*. In the first place, we have to remember that Tulsidas regards *Nama* and *Rupa* as the two attributes of God. There is a sort of a parallelism between the conception of *Nama* and *Rupa*, and, if, perchance the question be asked which of them is superior, Tulsidas

Hanuman with Rama and Lakshman: Vijayanagar.

tells us that the philosopher knows the answer in his heart and sits "mum".

नाम रूप दुई ईस उपाधी.....
को बड़ छोट कहत अपराधू।
सुनि गुनभेद समुझिहहिं साधू।

Soon, however, the inner meaning of Tulsidas becomes apparent, and he is compelled to say that the Name may be regarded as superior to *Rupa*, for the reason that the *Rupa* is dependent upon the Name, the Name being its cause.

Further, Tulsidas tells us that God comes with greater force and love to the heart of a devotee who meditates merely on the Name of God without caring for the Form, a superb illustration of what may be called *Nishkam Bhakti*:

देखिए रूप नाम अधीना। रूप ज्ञान नहिं नाम विहीना॥
सुमिरिय नामरूप बिन देखे। आवत हृदय सनेह विसेख॥

By considering the progress of the argument hitherto, we may come to the conclusion that the Name of God may be regarded as the pinnacle of Tulsidas's Philosophy of Devotion.

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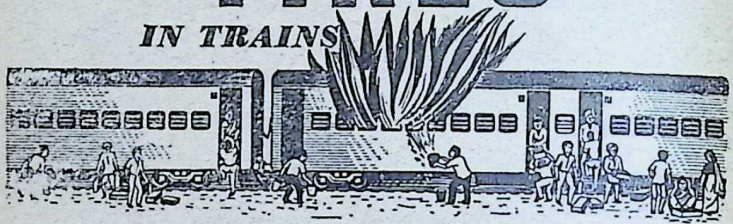

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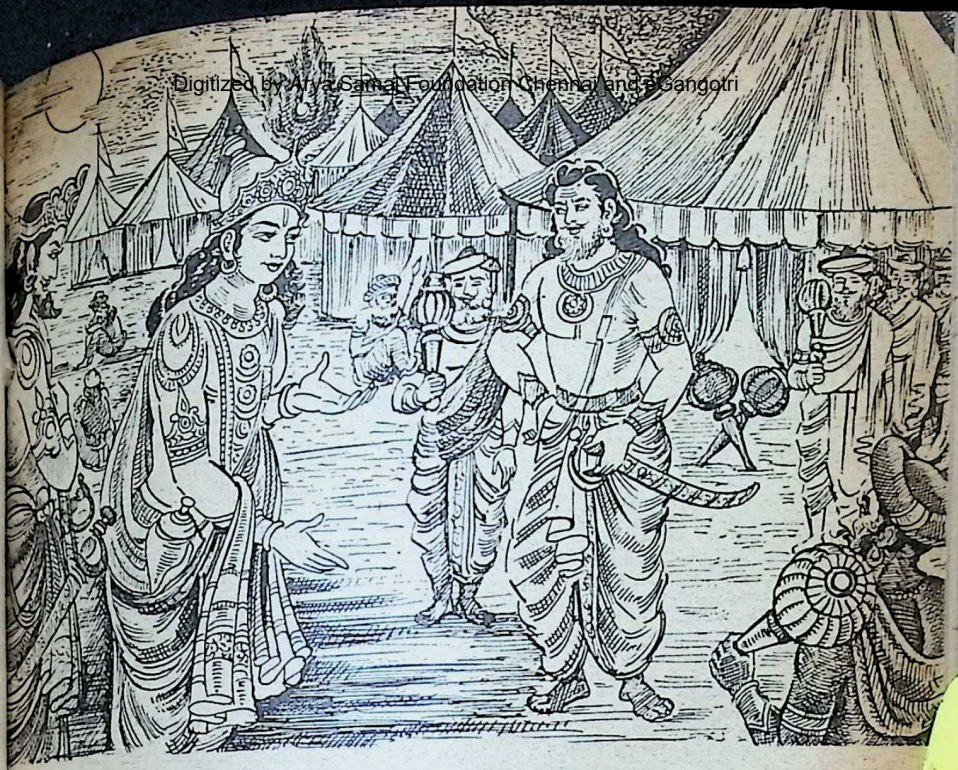

Krishna persuades Vidanda to call Sahadeva.

PART III

KRISHNAVATARA

K. M. MUNSHI

CHAPTER XLIV

THE NIGHT BEFORE

IT was midnight. A lone, majestic, three-quarter moon lit up the placidly flowing waters of the Ganga. The camps of the royal guests had settled down to rest after the hectic activities of the day.

In the camp of the Magadhan Emperor, trusted retainers, sturdy and grim-looking, stood guard outside the tent in which Emperor Jarasandha had retired for the night. Immobile like stone statues, they leaned heavily on the handles of their upturned maces planted in the sand.

Footsteps were heard approaching, soft but unafraid. The guards shook themselves awake and moved towards the two men, who, wrapped in scarves except for their faces, were approaching the camp.

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'Stop there,' said the leader of guards. 'Who are you and what you want?'

By then, several other guar gathered near their leader, ready smash the head of any visitor w insisted on entering the camp.

One of the strangers detached h self from the other, took a step f ward and said in a clear voice: want to see the *Chakravarti.*'

'See the *Chakravarti!* At this ti of the night!' exclaimed the lead 'Have you gone mad?' The guar laughed. 'Get away,' he ordered.

The man who had spoken to off his scarf which covered his he and shoulders, disclosing a radia diadem, a necklace of jewels, lumi ous ear-rings and a sword mount with a gold hilt—the insignia of ve high rank.

The guards were taken aback the strange visitor—a prince at le —coming at the dead of night, u attended and unheralded. They aut matically folded their hands. The leader respectfully said: 'We cann let you pass, noble Prince. O orders are strict.'

'Who is the Prince in charge of t night watch? Will you take me him? Or, better still, will you bri him here? The mission on which have come does not brook delay said the visitor with a note of urgen in his voice.

'We cannot allow you to enter an we cannot bring Prince Vidanda her He must be fast asleep.'

The visitor laughed in good hu our. 'Then he must be awakened. T matter affects the life of the Empero I must see him without any delay.

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'You can do so in the morning, lord,' replied the leader of the guards persuasively.

'I must see him now,' insisted the visitor as he fixed his compelling eyes on the leader. 'Don't hesitate to go and call Prince Vidanda; he will thank you for doing so. If you do not, I will blow my conch; it will wake up the whole camp, and the Emperor will not forgive you for being awakened so unceremoniously.'

The leader of the guards was confused. He took counsel with his companions and went to call Vidanda. The visitor waited facing the guards, with one arm on the shoulder of his companion who had now come up to him.

'What do you want?' Vidanda asked in a surly voice as he approached the visitors, his eyes full of sleep, his face showing his annoyance.

'Noble Prince, I want to see the Emperor immediately.'

Vidanda was very angry. 'At this time of the night! Absurd! How can I wake up the Emperor?'

'I am afraid you have to,' said the visitor quietly.

'He is sound asleep,' said Vidanda, and was turning away when the visitor said in a voice of authority: 'You can wake him up all the same'. At this, Vidanda rubbed his eyes and looked at the visitor more closely.

'Who may you be, noble Prince?' he asked, with a new courtesy.

'I am Yadava, Krishna Vaasudeva,' the visitor answered with a laugh. 'And this, if you want to know, is Uddhava, son of my uncle Devabhaaga.'

Krishna Vaasudeva! Vidanda open-

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ed his eyes wide. He could not believe them. He rubbed his eyes again. Could this be the famed Krishna Vaasudeva of whom they had been talking all the time in the camp? But there was no mistaking the dark colour and the peacock feather which, according to reports, distinguished this Yadava hero.

'Will you wake up the Emperor and let me see him?' asked Krishna quietly.

Vidanda knew what feelings of hostility they all, and particularly the Emperor, bore towards Krishna. 'He will not see you, lord,' he said apologetically.

'If the *Chakravarti* refuses to see me, will you convey my message to him? If you cannot do it yourself, do it through Yuvaraj Sahadeva. Tell him: "Once at Gomantak, Vaasudeva saved your life. He wants to save it again, if you will let him do it". And add this also, if you have the courage: "Krishna Vaasudeva says that if you do not see him now, nothing in the three worlds will help you".'

Vidanda was dismayed when the meaning of the message flashed on him. 'How dare I convey such threats to the mighty *Chakravarti?*' he asked in protest.

'I am not uttering threats,' said Krishna mildly. 'I have come here to save him.'

Vidanda thought for a while. The matter was serious, he thought, and he could not take the risk of turning away so powerful a visitor.

'Will you please wait, noble Vaasudeva?' he asked. 'I will convey your message to the *Yuvaraj*. Do both of you want to see the noble *Chakravarti?*'

'No, Uddhava will wait here,' said Krishna. 'Also tell the *Yuvaraj* that I have no other arms except my sword, and even that I intend to leave here in the keeping of Uddhava. I have come on a mission of peace.'

'As the noble Vaasudeva pleases,' said Vidanda, still wondering at the curious message he had been asked to carry to his Emperor.

When Vidanda had gone, Uddhava turned to Krishna. 'You are very obstinate, Govind. Why do you want to meet him alone?'

Krishna laughed. 'If he is bent on killing us, it is just as well that only one of us is killed rather than both. And don't forget that even if something happens to me, you have still to find the Five Brothers.' he said and affectionately patted the shoulders of Uddhava, who remonstrated no further, noticing the finality in his cousin's voice.

They waited for some considerable time before Prince Vidanda returned accompanied by Prince Sahadeva. 'Is it the noble Vaasudeva?' asked Sahadeva but his voice betrayed his annoyance 'Do you want to see the *Chakravarti* at this time of the night?'

'Yes, Yuvaraj,' said Krishna. 'I can understand your surprise and also your suspicion. I am not the Emperor's friend, nor is he mine. And yet I have come to see him alone. I propose to come with you completely unarmed. I am even leaving my sword here with Uddhava. That should satisfy you that I have something important to tell him—even at considerable risk to myself.'

'Is it so very important?'

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'It is. Do you think I would have come to your camp at midnight were it not so urgent?'

Sahadeva, realising the validity of the argument, entered the tent and gently waking up the snoring Emperor, told him of the strange visitor.

'Lord, may I bring the noble Vaasudeva in?' asked Sahadeva.

'You may,' replied Jaraasandha in a voice which clearly showed that the visitor was unwelcome.

Sahadeva led Krishna into the tent where a dim light threw flickering shadows. The torch-bearers lighted the wicks floating in the oil lamps and withdrew.

Jaraasandha was sitting on a huge bed covered with soft bear skins, his stalwart and heavy body unbent and unwrinkled in spite of age. His long hair and beard which he was gathering in his hands to tie up, gave a leonine appearance to his face which was flushed with annoyance.

No one spoke. Sahadeva brought a seat and placed it in front of the bed, inviting Krishna by a gesture to take it.

Krishna sat down. Jaraasandha acknowledged his presence by a grunt. For some time there was silence.

Courageous though he was and though he tried to maintain a bold, angry front, Jaraasandha was perturbed. When he heard of Krishna's presence at the *swayamvara* in Kampilya, he had a premonition already ; it boded no good for him. His plans had foundered every time the cowherd had intervened in his affairs in the past. So, when he found himself alone and at dead of night, facing his bitterest enemy, he had a sense of impending calamity. In the flickering light, the visitor looked to him like an ominous apparition.

'Why are you here?' burst out Jaraasandha ultimately, unable to restrain himself any longer.

'I will tell you why,' said Krishna in a matter-of-fact voice. 'You sought me in vain in Gomantak ; also in Mathura. Now you find me here in your camp at dead of night, alone and unarmed.'

'You are my enemy,' growled Jaraasandha, glaring at Krishna angrily.

'Yes, I know. Yet I am delivering myself into your hands,' said Krishna with a smile.

Jaraasandha plucked at his beard and stared at Krishna silently for some moments. He was summoning all his strength of mind not to show his perturbation. 'Why have you done so?' he ultimately asked.

'Would you like me to give you the reason when the *Yuvaraj* and Prince Vidanda are present?' Krishna countered. 'Perhaps you would like our talks to be confined to ourselves. We are old enemies you know.' And with a mischievous smile at Sahadeva, he added: 'The younger men may best be kept out of our quarrels.'

For a moment Jaraasandha hesitated. Then, with a gesture, he dismissed Sahadeva and Vidanda. However they did not want to leave the *Chakravarti,* formidable though he was, but himself, at the mercy of his young enemy, and stood outside the tent ready to rush in at the slightest sign of danger.

'Why have you come?' questioned Jaraasandha again impatiently.

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'To save you from disaster,' replied Krishna with a smile.

'I don't want your assistance now or ever. You are wasting your time,' blustered Jaraasandha truculently.

'I am not wasting your time nor mine. I have come to give you advice.'

'You! You give me advice!' Jaraasandha snorted contemptuously.

'Yes,' answered Krishna quietly. 'My advice is: Give up the attempt to kidnap Draupadi.'

Jaraasandha shook himself like a tiger getting ready to spring. His hands were clenched. 'What did you say? Kidnap Draupadi! You are impertinent. We have come here to win Draupadi in a *swayamvara*.'

'Then promise me that the Magadhans will not attempt to kidnap her.'

Jaraasandha clutched at his bed in suppressed fury. 'How dare you! you *demand* a promise from me!' he shouted.

Krishna smiled indulgently. 'I am not quite a nobody. You wanted to kill me at Gomantak, but it was I who saved you from the mace of the Big Brother. But for it, you would not have been alive today.'

Jaraasandha bit his lips.

'You wanted to make the Princess of Vidarbha an instrument of your ambitious policies; I snatched her away from under your very nose.' Krishna coolly continued to enumerate the Emperor's failures. 'You wanted to destroy the Yadavas; they escaped your wrath to find prosperity and power. Don't you agree that if I have come to warn you, it may be worth your while to listen to me?' he added in a persuasive voice.

Jaraasandha gritted his teeth and

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sneered, 'You are a very conceited young man.'

'Yes,' agreed Krishna unperturbed. 'But I think that I am rendering you a service even though I am no friend of yours.'

'I don't want to be your friend and do not want you as my friend either. No, never,' said Jaraasandha.

'I know it, don't I? And I too will never accept you as my friend,' replied Krishna.

'I will never forgive you for the way you killed your maternal uncle, my son-in-law,' said Jaraasandha.

'I have not come here to ask you for forgiveness. I want to give you a chance to save yourself. Give up the idea of kidnapping Draupadi,' replied Krishna.

'Who told you that we want to kidnap her?' Jaraasandha's anger was rising at the effrontery of the visitor. 'And who are you to ask me to do or not to do anything?' he snapped.

'Because the time for squaring our accounts has not yet come.'

'Don't threaten me, cowherd,' said Jaraasandha menacingly. 'If you talk in this vein, I shall break your head.'

Krishna looked up defiantly and laughed. 'If you want to break my head, do it now,' he said. 'But remember: if you do it, it would be the sacred duty of the scores of kings assembled in Kampilya to take your life. The sacred canons governing the *swayamvara* enjoin that if a visitor is killed, he who kills forfeits his life.'

'Canons of the *swayamvara!*' exclaimed Jaraasandha.

'Yes, the ancient canons upheld by *dharma*. *Swayamvara* is a sacred ceremony.'

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'I am sick of your Arya canons.'

'Then why do you attend an Arya *swayamvara?*' asked Krishna.

'Go away, go away,' shouted Jaraasandha impatiently, as he felt the force of what Krishna was saying. 'Don't meddle in my affairs.'

'I am going.' Krishna made a gesture of getting up from the seat. 'But I warn you again: If you try to kidnap Draupadi, wherever you are, your head shall fall.'

'I can cut off your head like this!' said Jaraasandha and snapped his finger.

'Try it if you dare,' challenged Krishna with a laugh.

'Don't try to challenge me, young man. The Magadhan warriors know their business,' Jaraasandha boasted. But, bursting with wild, murderous rage though he was, he realised the truth of what Krishna was saying.

A shiver went through him. If he touched a hair of Krishna's head now, it would have a terrible impact upon the assembled kings. The Yadavas, the Panchalas, the Virats, and even the Kurus, would combine to wipe out the Magadhans before sunset the next day. These Arya canons were strange things. Whenever you stepped into an Arya ceremonial, you ceased to be your own master.

'You know that you cannot kill me tonight and you cannot kidnap Draupadi tomorrow,' said Krishna and paused.

Jaraasandha continued to glare at Krishna in silence, the wicked glint of an angry tiger in his eyes.

Krishna then quietly added: 'The only time that you can kidnap her would be when, surrounded by the princesses, she ceremoniously goes from the *Yagna-shala* to the *mandap*. At that time, I will be waiting for you on the main road. If you so much as try to divert the course of your chariot from the straight road to the *mandap* —to go to Magadha, for instance— my *sudarshana* will sever your head from your body.'

Krishna continued to speak in the accents of Fate. 'The only other time you can make an attempt to kidnap Draupadi would be if no one wins the test or the winner carries away the bride and there is an uproar among the Princes. I will be there in the gallery of the Kings then.'

'What is your object in telling me all this?' demanded Jaraasandha impatiently. He could see that this young man had anticipated all his possible moves.

'Don't forget that the Arya *dharma* prescribes that a man who abducts a woman has to pay the penalty of death,' Krishna pointed out.

'You kidnapped Rukmini, didn't you?' Jaraasandha countered.

'But I was not guilty of *streesangrahana*—abduction of a woman. She came to me of her own choice,' replied Krishna. 'I want to warn you, mighty son of Brihadrath. It will be very dangerous for you or the princes of Magadha to join the uproar'.

'I will not be threatened,' shouted Jaraasandha, almost choking with the self-restraint he had imposed upon himself not to lay hands on his visitor.

'I am uttering no threats,' replied Krishna, quietly. 'I am only telling you what will happen if you try to kidnap Draupadi. I have only another word of advice to give. Acharya

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Jaraasandha was an extremely shrewd person. He could visualise the exact situation in which he would land himself if he attempted to enter the test.

Krishna smiled. 'Perhaps you will see the wisdom of expressing your admiration at the test, bless the bride and withdraw. If you do not like my advice, enter the contest and risk the consequences. But don't say that I did not warn you.'

Jaraasandha's head began to swim. He would have liked to give vent to the fury which he had suppressed so far and strangle this young man with his bare hands. But he saw that what Krishna was telling him was the plain truth. He could not do anything to hurt his visitor now, nor face the world if he failed to pass the test. He was sick of these canons of Arya conduct. Every time he tried to gatecrash into the Arya world, something or the other prevented him from carrying out his wishes.

For a time there was silence between the two. Krishna got up from his seat, flung his scarf on his shoulder and said: 'Mighty son of Brihadrath, my mission is fulfilled. Do you want to know why I undertook it?'

Jaraasandha did not reply. He was staring at his visitor without seeing him. His mind was obsessed with the realisation that again, when face to face with this man, he had failed.

'I have pledged myself to see that the *swayamvara* succeeds,' said Krishna. 'I shall not allow anyone to disrupt it. Think over what I have said.'

Without waiting for a reply, Krishna stepped out of the tent and left the camp, with a hundred Magadhan warriors waiting in vain for an order to smash the Yadava's head. The guards made way for him as, taking Uddhava's hand, he walked away.

Jaraasandha looked at the opening of the tent through which Krishna had passed. He was baffled. He could never understand how, with so much power in his hands, he had not been able to crush this young man. Every time he was manoeuvred into a position when neither his anger nor his power prevailed. Oh, how he would have liked to choke the life of this Yadava upstart! But he could neither crush him, nor break through the rigid canons of Arya conduct.

The next moment the Emperor placed his hand over his eyes. His head began to swim. His limbs were rigid. His mouth sagged open and he breathed in quick, short gasps. His mind was clouded in darkness. In that darkness appeared, again, the naked ascetic with the garland of skulls—the Mighty Rudra, the God of Destruction. And he heard the words which he had heard before: 'You will never conquer Aryavarta till you offer the sacrifice of a hundred kingly heads.'

[To be continued]

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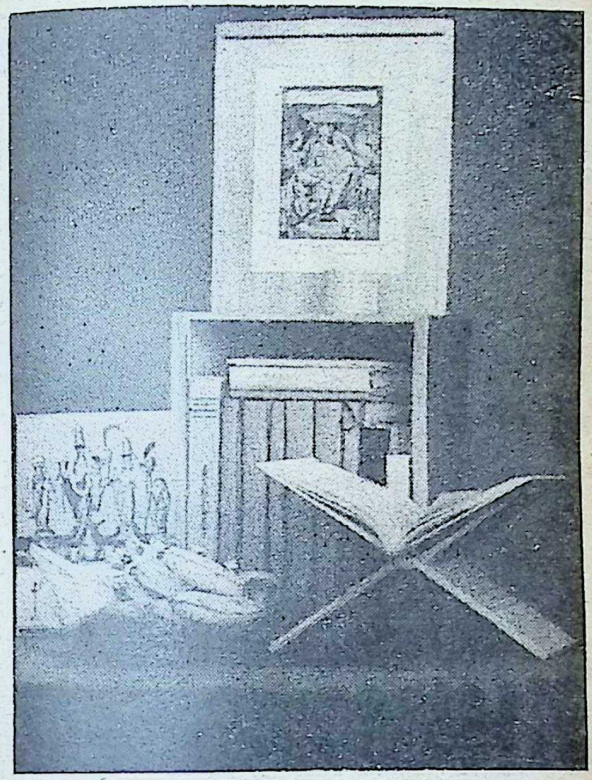

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This is the third and final instalment of the report on Bhavan's first Samskritik Vikas Yatra. *The author describes the return journey from Kathmandu via Calcutta, Puri, Bhubaneswar, Vijayawada and Pandharpur.*

PILGRIMAGE TO PASUPATINATH-3

A Travel Diary

K. S. RAMASWAMI

NEPAL is an ancient country with a rich cultural heritage. It is situated on the lap of the Himalayas and the whole of its northern border is lined by the massive, snow-capped peaks. It was stated that one could see Mount Everest from Kathmandu, but we were not lucky, for the sky was overcast. Communications in Nepal are still somewhat primitive. Kathmandu is linked by air with the Indian cities of Patna, Calcutta and Delhi.

The capital itself and the neighbouring areas abound in ancient Buddhist and Hindu temples and old palaces and these make the whole area a museum of antiquities. To the people of Nepal and devout Hindus from India, the *Sivaratri* festival here is of great religious significance. At the temple of Pasupatinath was gathered a big concourse of pilgrims on February 11. This temple, built in the style of a pagoda, is one of the most famous places of pilgrimage. At the instance of His Majesty King Mahendra of Nepal, arrangements for exclusive *darshan* by our *yatra* party were made by the temple authorities. His Majesty was also pleased to grant an audience to the *yatriks*.

Because their main purpose was to visit the Pasupatinath temple, many of the *yatriks* could not go about and see much of Kathmandu and the surrounding areas. Even so, we saw Bhaktapur (the city of devotees), the home of medieval art and architecture and Lalitpur (the city of beauty). The streets in both these places are very narrow and paved with stones.

After visiting Kathmandu for *Mahasivaratri*, the *Samaskritik Vikas Yatra* party returned to Patna by plane.

We were to visit Chittaranjan next, but here an unexpected difficulty cropped up. The Railway authorities could not haul the two *yatra* bogies together, with the result that one had to be left behind. The *yatriks* left behind felt a little disappointed no doubt, but they had some consolation when they paid a visit to Sadaqat Ashram, where Babu Rajendra Prasad breathed his last. The peaceful atmosphere of the Ashram was characteristic of the quiet, unostentatious and efficient way in which

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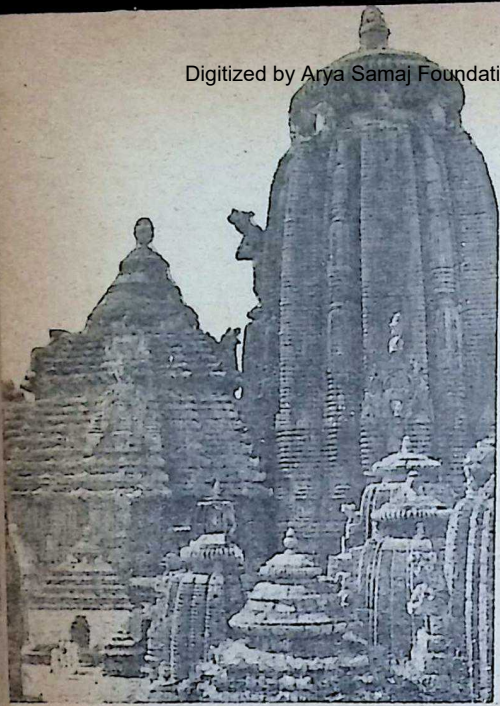

The Lingaraj temple, Bhubaneswar —its soaring lines lift up the beholder's soul.

Rajen Babu had carried on his mission.

The Ashram is well maintained and the *yatriks* paid their homage to the memory of this great son of India, the first President of the Indian Republic. Constructive work is given prominence in this Ashram. In the museum, there are seen several belongings of Rajen Babu—his dress, in particular the coat he used when he affixed his signature to the Constitution, the several caskets he had received as President of India, articles he had used in his daily life. It is well worth a visit.

The *yatriks* had also the opportunity to visit the Pandit Dom Pir Gurukul, the capital of Samrat Asoka had once flourished. There is no trace now any habitation here, excepting a s museum organised by the Archaeological Department of the Governm of India. Herein are kept some of old relics.

On February 14 the *yatra* par reached Calcutta. The Howrah bri the great landmark which we saw soon as we alighted from our bo is a masterpiece of engineering. of the city's biggest problems is colossal traffic in the morning the evening on the Howrah bridge. magnitude can be appreciated if has a look at it at that time. Tr the police have a terrific job as latest model car, the cycle-ricksha the hand-cart, too heavily laden, jo each other on the bridge.

We visited Belur, a few miles fr Calcutta. Belur is the headquarters the Ramakrishna Mission and fr here radiates its great network of s vice to humanity. The essence of Ramakrishna's teaching is "Love G and serve man." This ideal of s vice is carried on by the missiona of the Ramakrishna Mission in parts of the globe. The Ramakrish Mandir is worthy of the great sp tual *avatar*, Sri Ramakrishna. Pla associated with Swami Vivekana were shown to us.

The Ramakrishna Mission Insti of Culture is truly a great inst tion. This Institute seeks to pres a proper interpretation of Indian cu ture to make it the basis for the c tural integration of India, to prom better knowledge and understand of that culture, and to establish c tural relationship between India a

Swami Ranganathanandaji, a lead

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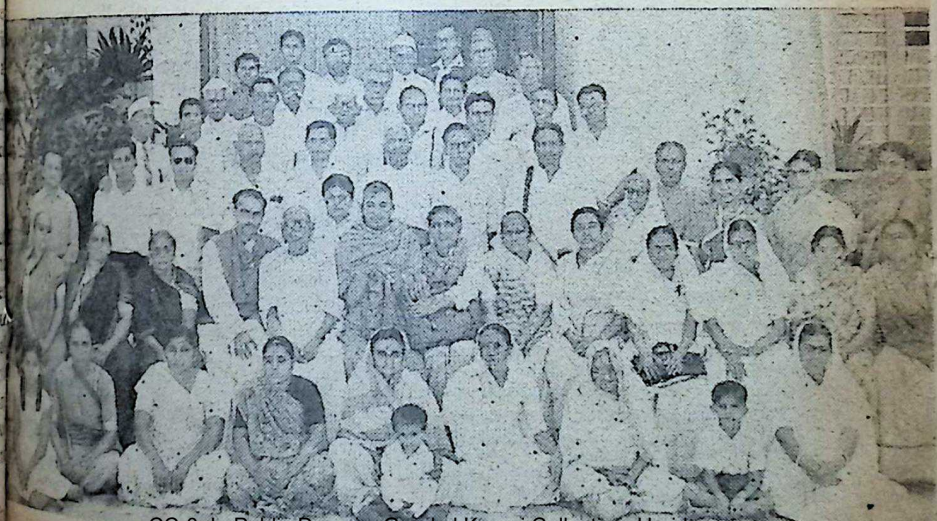
...vasin of the Mission and a good ...nd of the Bharatiya Vidya Bhavan, ... kindly addressed the *yatriks*. In ...hort but effective speech, the Swa... pointed out that while strong ad...ence to Hinduism was needed, one ...uld not pin his faith on blind be...s and superstitions.

Whatever the form of worship one ...owed, the essential thing, the ...amiji observed, was realisation of ... Higher Power and this should in...re a person to dedicate himself to ... service of humanity. Service to ...umanity was the greatest reward one ...uld get, he said. The *yatriks*, it is ...ssless to say, felt greatly impressed ... the Swamiji's speech and on their ...half I thanked him for his very ...ought-provoking address.

Earlier in the day, we had paid a ...t to Maharshi Bhavan, the house ...here Poet Tagore had lived and breathed his last. Within the short time we had, we hurried through the rooms in which were displayed several letters, dresses, portraits and other belongings of Gurudev—all these helped us to visualise the personality of the poet. The art gallery in which his paintings are on view is a rich treasure-house.

Shanti Niketan, about 130 miles from Calcutta was the next place of our pilgrimage. Going there is a pilgrimage indeed—to see Visva Bharati, the International University started by Rabindranath Tagore. Shanti Niketan means "abode of peace". Even at the early age of 12, Gurudev was very much impressed with the surroundings here, and when he decided to undertake his educational experiment in sylvan surroundings, he selected this location. Tagore started the Visva Bharati in 1921. He desired

A group photograph of the yatriks *taken at Secunderabad on Feb. 22.*



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to show that true education could be had in a hermitage and thro this University he desired to c India's best to the world.

In 1950. the Central Governm made Visva Bharati a chartered U versity like the Delhi University. sides the academic institutions Bhavans at Shanti Niketan, the V Bharati conducts a department of r reconstruction at Sriniketan. V Bharati is a co-educational and sidential University where teach students and visitors from abr move in close intimacy. Santinike and Sriniketan have little of the c ward show of modern universities their ornate buildings and huge la ratories. Buildings here, nestl among the trees, merge with the gr countryside and do not obtrude a challenge to Nature.

The next day, the *yatriks* visited t Zoo and Kali Ghat, without see which a visit to Calcutta is not c sidered complete. In the evening, paid a visit to the Birla Planetari and heard the story of the heav and the space that lies beyond. T Planetarium has been established enable people to understand t wonder and mystery of the skies a if one has the inclination and ap tude for it, to study the problems a achievements of modern space scien This Planetarium has been establis ed by the Birla Education Trust cooperation with the Government West Bengal.

The *yatriks* were the guests honour at a party given by S Damodardas Khanna, a trustee of t Delhi *kendra* of the Bharatiya Vid

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avan. He is a great scholar and anthropist.

Leaving Calcutta at night, the ris found themselves in Orissa te in the early hours of the morn- of February 17. We were in Puri. ri has ever been an important cen- of pilgrimage for Hindus through ages. The mention of Puri evokes thought of Lord Jagannath.

Orissa, though a small State, has any attractions for the tourist. It dotted with places of great interest. sides Puri, Bhubaneswar and onarak, the massive steel plant at ourkela, the Hirakud Dam and hilka Lake are a "must" for the ourist. But we could not visit the last hree places owing to lack of time.

Puri is a popular sea resort and it a city of continuous festivals. The rst impression we had after going the temple of Jagannath (Lord of e Universe) was, frankly speaking, e of great disappointment and some t us asked "has the Lord fled from s place?" On seeing our party, andas began to pester us and quite crowd of them were feverishly ask- g who the leader of the party was.

On reaching the temple of Jagan- th, we were surrounded by the andas. It was indeed a tragi-comic ght to see them quarrelling amongst emselves to determine who among em should conduct the Gujaratis, e South Indians, covered by the neric term "Madrassi", and the Ma- rashtrians, inside the temple. When ere is so much talk of integration, e way the Pandas went about their siness, all for the sake of a few ilee, evoked a feeling of disgust. To me, hailing from the South, it

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seemed such a disgrace that we co not go straight into the temple worship the Lord. The arguments tween the Pandas took a turn for worse and they were about to co to blows. We felt that this was an auspicious time for the *darsh* and many of us left without see the Lord in the temple. But most us returned to the temple in the eve ing and saw Lord Jagannath with benefit of Pandas.

It struck me that urgent atten was needed to set right matters he Pandas cannot have the last say the matter of one's worship. If a m desires to have the assistance of P das, let him by all means secure But the ordinary pilgrim should h access to the Deity by himself. necessary, let a small fee be levied is being done in many temples. T would ensure orderliness and also g satisfaction to the pilgrim—that can see the *murti* without the inte ference of a middle-man.

Bhubaneswar, the capital of Oris State, is a picturesque city. It was he that the great Emperor Asoka w converted to the path of non-violen This city has two faces—one moder the 20th century garden city wi stately buildings, and the other t picturesque ancient township of tem ples. They are sculptured profusel Bhubaneswar city and its enviro present a panorama of Orissa art an history from the second century B.C to the present day. The Lingaraj tem ple, a perfect example of Kaling architecture, is indeed an imposin structure.

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The *yatriks* next visited Konarak about 40 miles from Puri. This antique dilapidated temple dedicated to the Sun-god, still vibrates with the vision of those Kalinga artists, who created it centuries ago. Though now in ruins, it still stops the onlooker in his tracks by the magic of its lines and the profusion of sculptural wealth which, it is claimed, has no parallel anywhere in India. The temple depicts the mythical sun chariot speeding through the heavens on 12 pairs of gorgeously sculptured wheels, drawn by seven magnificent horses. From Orissa, we came down to Andhra Pradesh, alighting at Waltair, the big junction connecting the Southern and North-Eastern Railway systems. A few miles from Waltair is Visakhapatnam, a major natural harbour where the Hindustan Shipyard Limited, now one of the many public sector projects, is located. It owes its existence to the extraordinary vision, perseverance and drive of the late Sri Walchand Hirachand.

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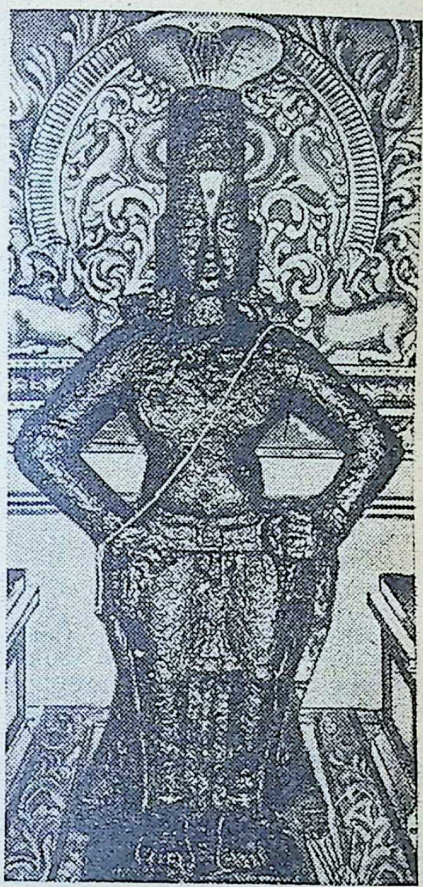
...se production by adopting a host ... new techniques.

After seeing the ship-building yard, ... *yatriks* proceeded to the temple at ...chalam. A motorable road takes ... devotee to the top of the Hill on ...ch stands this temple dedicated ... Varahalakshmi Narasimhaswami. It ... considered one of the richest and ... sculptured shrines. The deity is ...ered with sandal paste on all the ...s of the year except one day, when ...ple from all over the country ...k to see the *murti* in its real form.

The *yatra* party reached Vijaya-...a on February 20. The river ...shna flows here and from this ...ce begins the rich deltaic area ...ch yields such ample rice to the ...ple of Andhra, Madras and the ...er neighbouring States. Vijayawada ... a growing industrial town and it is ...ous for the Kanakadurga temple ...ch is a landmark here. The *yatriks* ...d a visit to the Cement Works—a ...t of the A.C.C. The management ...ducted the *yatra* party round the ...tory and entertained them at tea.

We then went to Hyderabad and ...underabad, the twin cities which ... form the capital city of Andhra ...desh, known for its forts and min-...s. Hyderabad is a growing city ...d one noticed fine new buildings ...e. Secunderabad is a big military ...tre.

We visited the Salar Jung Museum, ...h is a "must" for the visitor to ...erabad. To one interested in art ...d in history, it would take at least ...e to four days to go round this ...derful museum. But we had to ...tent ourselves with just a three-...r visit. Even within this short time one is astonished that this vast collection could have been made by a single individual.



The serene murti *of Vithoba.*

Pandharpur in Maharashtra State was the last place of our pilgrimage before our return to Bombay and our experience here was a happy contrast to the one we had at Puri. All the *yatriks* subscribed liberally to a *maha-puja* at the temple of Vithoba with the result that only the seventy and odd of us were inside the *sanctum*

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...noon when the *puja* was performed.

We had a deep and awesome thrill when we went to the Deity and anointed Him with sugar. In South India, a devotee is not allowed to go near the Deity, much less to touch Him. In some places in the North and in Pandharpur, devotees can touch the idols, place flowers on them and perform *abhisheka*. We were at Pandharpur on *Ekadasi* day and there was a very long queue waiting to have darshan of Lord Vithoba.

Happy with our visit to the Vithoba temple, we entrained for Poona on February 24 and on to Bombay. We were back again from our long but exciting pilgrimage on February 24.

All told, the *Samskritik Vikas Yatra* organised by the Bharatiya Vidya Bhavan was a great success and all the members who had participated felt a sense of fulfilment. They had learnt a great deal about men and affairs in other regions and visited important places of pilgrimage and centres of economic development, without the travails and anxieties one usually associates with long journeys.

It has to be emphasised that the yatra was not organised as a commercial proposition and this was a first experiment. The sponsors will no doubt profit by the experience gained in this pilgrimage. The members of the party were educated and enlightened people and appreciated the difficulties of a complex venture like this. They cooperated in every way with those in charge of the pilgrimage to make this *yatra* a success and bring credit to the great institution under whose auspices it was inaugurated.

A remarkable feature of the *yatra* was that throughout the long and arduous journey we had not a single case of illness in our party the members of which ranged in age from three to 74 years—truly a tribute to the quality of catering arranged for the *yatriks*.

Both in the morning and the evening, the *yatriks* had the benefit of prayers by Mahamandaleswar Sri Prakasanandji of Kankhal and by Sri Nalin Bhatt, Professor of Sanskrit at Bhavan's College, who was in charge and who has spent more than two decades in propagating the *sandesh* of the *Gita*. Besides the prayers, Sri Bhatt sent out a number of bulletins to the members during the long itinerary. On a few occasions, extracts from the writings of Gandhiji and from the book *Immortal Words*, a Bhavan's publication, were read out by me.

In conclusion, I wish to state that the *yatra* has added another dimension to the Bhavan's manifold activities. It is bound to prove a vital instrument in achieving the Bhavan's mission of the country's cultural reintegration and renaissance. And I would be churlish indeed if I were to end my diary without a word of thanks to those men from the Bharatiya Vidya Bhavan who accompanied the *yatra* party for their consistent courtesy and consideration.

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They Stood for Our Dharma—19

The God That Did Not Fail-II

HE *gurus* took Prahlada back to their place and began to teach as their King desired. The boy listened to them in patience. When they had finished, he spoke thus to them and to his fellow-pupils:

"Listen to my words. Birth, childhood, youth and old age—these come to us all in inevitable succession. At the end, we die. Birth follows death. Our entire life is one of continuous sorrow from birth to death. Fools delight in little pleasures of the moment like eating to appease hunger, or warming oneself to resist the cold. Blinded by lust, others yield to the allurements of the flesh and lose themselves in those transient delights. They subject themselves to every privation mistaking it for a source of happiness. What is a human body but skin and bone, nerve and muscle, blood and mucus, the foulest of refuse all packed and dressed up to beguile the unwary and the ignorant? The world is a vale of tears. In this vale of sorrow, sin and suffering, the only refuge for us all is the Supreme Lord, Narayana Himself.

"Remember; time is fleeting, our days are numbered. Do not say: 'I am still young; I should enjoy life now. I shall strive for God when I become old'. For, when old age comes, you will not have the strength of body or of will to think of what is good for you. Childhood is lost in play; youth in the pleasures of the body; old age leaves one helpless and careworn. Therefore, take heed betimes. It is even when you are young that you must give thought to what will be for your lasting good.

"Vishnu is our sure *bandhu*. He alone can dower us with salvation. Just *think* of Him for a while; that is all what you need to do. Remembered, He hastens to you to save you. Meditate on Him day and night; all your sins will be washed off. Think of Him who resides in everything in the world, and all your sorrows will vanish.

"This whole universe is a manifestation of the Lord. So, look on everything as God Himself. Give up your demoniac nature; strive like me to obtain His grace. Surely you will attain abiding peace.

"Turn your hearts from the enticements of the world. Look upon all things with an equal eye. Worship of Achyuta alone makes for such *samatva*. When He is pleased, what is there which you cannot acquire? But these worldly goods, *dharma*,

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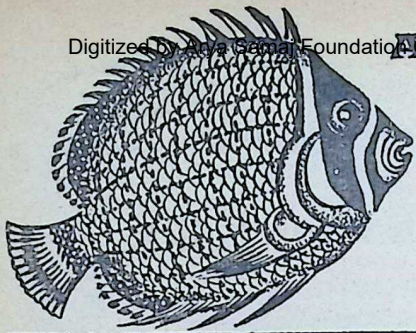

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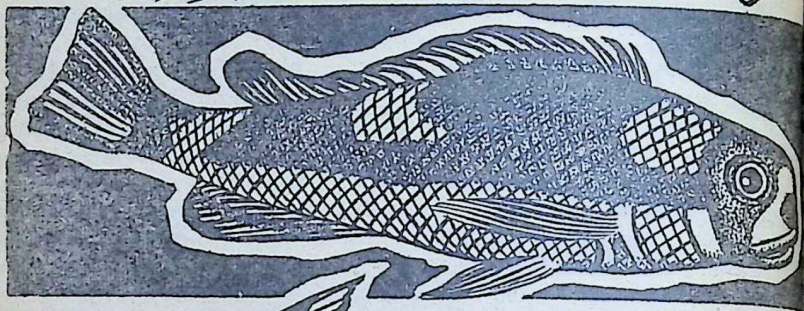

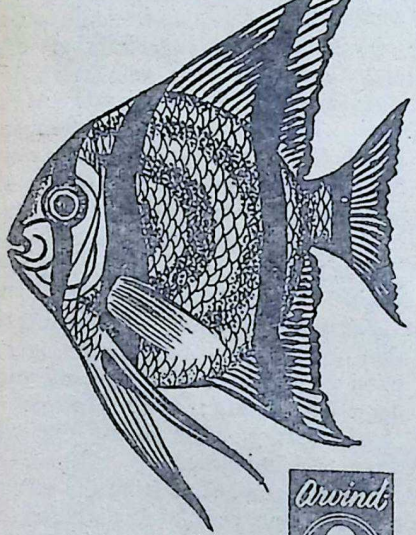

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...and *kama* are trifling before the ...and supreme good of liberation ...*samsara*. Devotion to Hari is ...only way to achieve it."

The teachers were faced with a ...ful dilemma. Obviously they ...d not wean Prahlada from his ...tion to his God and if they did ...they would have to face the wrath ...e demoniac Hiranyakasipu. But ...had no choice now and led the ...to the palace and told the King ...all their efforts had failed.

...Hiranyakasipu flew into a rage as ...had feared. He called his ser...ts and said: "Here is my son ...o preaches against me. Kill him ...instant. Do not tarry. Mix the ...st deadly poison with his food and ...ke him eat it. Do not show him ...y mercy."

They did as they were bidden and ...e the poisoned food to Prahlada. ...received it from their hands with ...eat composure. He pronounced ...e name of Ananta and sanctified ...e food and ate it. His countenance ...owed no change. Nothing untoward ...ppened to him.

The servants were filled with dis...y and alarm. They reported to ...e King: "The most deadly poison ...s given to your son mixed with ...od; but he ate it all without any ...rm".

"Quick, quick," cried Hiranyakasi...; "bid the masters of the black ... come here at once and let them ...ctise it against him."

The magicians came. But before ...ey set about their mission, they ...d to plead with the boy:

"Prahlada, why are you so stub...orn? Your father is the lord of the three worlds. You are well-born. Why do you worship other gods? Your father is greater than them all. And, in your time, you too will be like him. So give up this allegiance to his enemies. A father must be worshipped over all others. He is the highest *guru*."

Prahlada said: "Good Sirs, true, ours is a noble family. I know the might and power of my father. And I agree the father is the best of all *gurus* and deserves every respect. A son must certainly take special pains to please his father. I am sure I have not failed in this duty. But when you ask me, 'what have you to do with Ananta?' there I say 'you speak as you must not." With that Prahlada remained silent.

The magicians smiled and asked: "What can your Ananta do?"

"You ask me what Ananta can do? *Dharma*, *artha*, *kama* and *moksha* are spoken of as the great *purushaarthas*. It is these that every man should strive for. Do you know from whom they are obtained? These four flow by Ananta's grace. In brief, my Ananta is the Lord of the universe. He can do, undo, or destroy. He dwells in the heart of each one of us. He is the enjoyer and the thing enjoyed. He is the God supreme over all. I am but a boy, forgive me for presuming to teach you."

"Beware, Prahlada," they warned, "if you persist in your praise of Hari we shall put an end to your life."

"Who kills whom, dear Sirs, and who protects whom? It is the self that kills or saves, doing evil or doing good. Everything is born of *karma*; good *karma* alone is the means to

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rity. Therefore one should
s do what is good."
the black magicians got angry.
y raised a fire and out of it came
mon who flew at Prahlada thrust-
the sharp point of his weapon at
hlada's chest. But it left no mark
him. Instead, it recoiled and snap-
into a hundred splinters. What
pon can pierce a heart which
sures Hari the Lord of all? In
ge the demon turned on the men
had called him forth and killed
m all.

Prahlada prayed to God: "O
who is all this world! Save
e poor men who did only what
r King bade them do. By the
h that Thou art immanent in all
t there is in this world, I pray to
e, may these men come back to
. I bear no enmity even to my
mies; for I know Thou art in
m all. Those who came to kill
those who threw me into the fire,
e who goaded the elephants
inst me, those who cast me amidst
pents, those who gave me poison
ll these I look upon with a friendly
. I see no evil in them. And
I pray, may no mishap befall
m! Let them all live."

God granted Prahlada's prayer.
e men came back to life and bles-
d him. They went to the King and
orted all that befell them.

Hiranyakasipu sent for his son.
hlada," said he, "what is this that
have done? How did you ac-
plish it? Is it the effect of the
ras that you have learnt or is
a natural gift?"

Prahlada bent low before his fa-
r and replied: "Father, this is the
effect of no *mantra*, nor was I born with this power. This power, father, if you choose to call it so, is natural to those whose heart rests for ever in Hari. He sins who does not think of the ills of others as his own. To think, speak or to do evil to others recoils on oneself. I refrain from all evil to my fellow creatures in thought, word or act; for I worship in my heart the Lord who resides in all creatures. Knowing that Hari is present everywhere and in everything, the wise man will do nought but good to others."

Hiranyakasipu could not stand this speech of his son any longer. "Throw him down a precipice", he commanded, "let his limbs be crushed to pieces on the stones beneath."

Then they took Prahlada to the top of a tall cliff and hurled him down from that dizzy height. As he rolled down the cliff, he held his arm across his chest padding his heart with his palm so that the God seated in it might not be hurt by his fall. As he reached the ground below, mother earth received him gently on her bosom for the sake of the Kesava whom he carried within himself.

Defeated again in his purpose to bring about his son's death, Hiranyakasipu desperately called for the teachers to take him back and to exercise all their power to erase all thought of Hari from the boy's mind. Prahlada returned to his father after staying with his teachers for a while.

Hiranyakasipu began to test him about what he had learnt. "Tell me, my boy," said he, "how should one deal with one's friends, and how with one's foes?"

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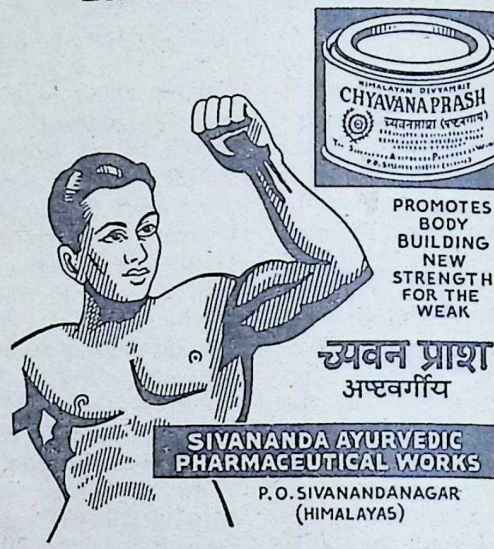

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Prahlada bowed to his father with humility and replied:

"Father, my teachers spoke to me of four ways of dealing with men. They called them *saama, daana, bheda* and *danda*. These are said to be ways to convert or conquer an enemy. But, in my view, they are all unnecessary. For, to my mind, no one is an enemy. My Jagannatha is all-pervasive. He resides in all things, living and lifeless. Then, how can any one in whom my Govinda resides, be my enemy? The distinction of friend and foe loses its meaning, does it not?

"Where is your God? Show him to me this instant, or, you die"—roared Hiranyakasipu.

"Do you wish to know where my God exists? He is in *you*, father. He is in me. He is in all things. He is *everywhere*."

Hiranyakasipu broke forth in rage, "Surely, you wish to die and you shall die for your insolence. Is there a lord to this universe other than me? You say he is everywhere? Is he here? Is he in this pillar?"

"Aye, father, my Govinda is even in this pillar."

Hiranyakasipu sprang from his seat. Sword in hand, he rushed to the pillar and knocked it with his fist with tremendous force.

The pillar crashed with a terrific sound which rocked the whole universe. *Devas* and *asuras*, men and beasts, all trembled in unconcealed fright. It looked as if it was the end of the worlds.

To show that what His *bhakta* spoke was the very truth, and to affirm his presence in every particle of the universe, the Lord appeared through the cleft pillar assuming a weird form.

There arose a Being who was neither beast nor man. Its aspect was terrible with dazzling hair and leonine manes on the neck. Its eyes shot fire. Its teeth were sharp and fearsome and its tongue leaped out like a fearsome sword. Its body touched the very sky and it had numberless arms. Hiranyakasipu shuddered to his roots at the sight of this Man-lion; yet he quickly mustered courage and tried to charge his foe with his sword.

Narasimha, in which form God had appeared at the moment, lifted the demon from where he stood, dragged him to the threshold of the hall and seating Himself there, threw him on His lap, and in that twilight hour of the day, plunged His nails into his stomach, pulled out his entrails and sent him to his doom.

Thus was fulfilled the promise that Hiranyakasipu had obtained from Brahma. No man or beast killed him, but the two in one. He died neither inside nor outside, but on the doorstep; neither on earth nor in the sky, but midway on Narasimha's lap; neither by day nor by night, but at the vesper hour; neither by the living nor by the dead, but pierced by the nails of his enemy's hands.

Brahma and all who lived in the three worlds stood in awe and fear before the dread form of Narasimha and sang in praise of Him. They begged Him to resume His *satvic* form.

God turned to Prahlada and blessed him with His gracious glance

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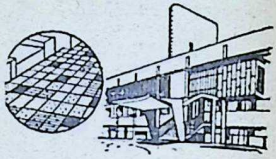

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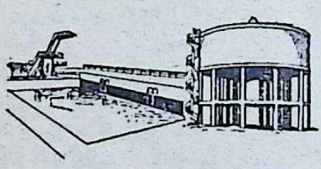

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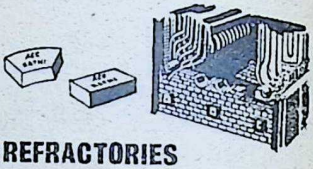

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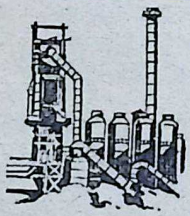

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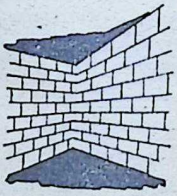

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...hlada too sang His praises with ... and soul, feasting his eyes on ...grim grandeur of his Lord. Pleas... with His devotee, Narasimha bade ... ask for whatever he wished. ...hlada prayed that his father might ...saved from damnation and might ...vouchsafed a happy future. Upon ... being granted, the God told him ...ask a boon for himself. Prahlada ...ed:

...योनि सहस्रेषु येषु येषु व्रजाम्यहम् ।
...देवच्युता भक्तिरच्युता ऽस्तु सदा त्वयि ॥
...प्रीति रविवेकानां विषयेष्वन पायिनी ।
...नुस्मरतः सा मे हृदयान्मापसर्पतु ॥

...Even if I have to come out of thou...ds of wombs in the future and have ...to be born again and again, in all those ...es, my Lord, may my mind be firm...anchored in Thee for ever and for ...ve.

...May I long for You, my Lord, with...t a break, and as intensely and eagerly as the ignorant are drawn to the pleasures of their senses. May that longing never disappear from my heart while my mind always dwells in Thee".

"So be it", said the Lord and vanished.

[From *Srimad Bhagavata* and *Sri Vishnu Purana*]

स्मरतां हृदि विन्यस्य विद्धं दण्डक-
कण्टकैः ।
स्वपादपल्लवं राम आत्मज्योतिर-
गात्ततः ॥

Sri Rama walked over to Vaikunta by placing his tender feet whose soles had been cleft by the thorns of Dandaka forest on the hearts of his devotees.

—*Srimad Bhagavata*

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Bankim Chandra Chatterjee's

ANANDA MATH

(Translated by R.P.A.)

PART IV

(Continued from last issue)

3. Comedy of Errors

IN the newly constructed fort at Padachinha, Mahendra, Kalyani and Sukumari, Jivananda and Shanti, Nimi and her husband lived happily. Shanti still wore the garb of Navinananda. On the very first night she had met Kalyani, she had forbidden her to disclose the fact that she was a woman.

One day Kalyani invited Shanti to her inner apartment. Navinananda went to the apartment. The servants outside tried to prevent him from going in but he brushed aside their protests.

Shanti came near Kalyani and enquired: "Why have you invited me?"

Kalyani replied: "How long can you go about dressed as a man? I cannot talk at length with you. You must no longer conceal your identity from my husband."

Navinananda was plunged in thought and did not reply for quite some time. At last he said: "Kalyani, there are insuperable difficulties."

Then both of them were busy discussing the matter. Meanwhile, the servants who had tried to prevent Navinananda from entering the inner apartment went and reported to Mahendra that Navinananda had forced his way in, disregarding their protests. Mahendra was surprised and went to his wife's bedroom. He found Navinananda inside and Kalyani was standing near him, touching him and untying the knot of his tiger skin. Mahendra was shocked and angry.

Seeing him, Navinananda smiled and asked: "How is it you are upset, Goswami? Should there not be mutual trust among the members of our Order?"

Mahendra replied, "Was Bhavananda Thakur trustworthy?"

Navinananda winked and replied: "But did Kalyani ever touch him or untie his tiger skin?"

Mahendra: "What of that?"

Navinananda: "You may suspect me but how can you lose your faith in Kalyani?"

Mahendra was at a loss for a reply

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and asked after a while: "Why do you say so?"

Navinananda: "Why then did you follow me into Kalyani's apartment?"

Mahendra: "That is not correct. I had to tell Kalyani something and so I came."

Navinananda: "Then you can go out now. I too have something to tell Kalyani. Let me finish my talk first. This is your own house and you are free to come whenever you like. I have no such right and even now I have come in with great difficulty."

Mahendra was perplexed. He could not understand anything. There was no trace of guilt in their talk or looks. Kalyani's behaviour was inexplicable.

When she saw Mahendra, she did not run away, nor did she look ashamed or afraid. On the contrary she stood there smiling. Could the same Kalyani who took poison under the tree be faithless?

Mahendra was thinking furiously. Shanti saw his plight and, with a view to teasing him further, cast an amorous glance at Kalyani.

Mahendra recognised the glance to be that of a woman. He tugged at Navinananda's beard with both his hands. The beard came off!

Taking that opportunity, Kaly untied the knot of the tiger skin wh fell down. The truth was out a Shanti hung down her head!

"Who are you?" asked Mahend

Shanti: "I am Navinananda G swami."

Mahendra: "That is all preten Are you not a woman?"

Shanti: "I cannot but admit now."

Mahendra: "Let me ask you question. Is it right for you, being woman, to live with Jivanan Thakur?"

Shanti: "It is better that I do n explain it to you."

Mahendra: "Does Jivananda Th kur know that you are a woman?"

Shanti: "Yes, he knows it."

On hearing this, the pure-heart Mahendra became sad. Seeing h husband's sorrow, Kalyani said: "S is Shanti Devi, the wedded wife Jivananda Thakur."

Mahendra's face brightened for while but it became clouded aga Kalyani understood the reason a added: "They have taken a vow live a celibate life."

4. Edwards's Feint

NORTH BENGAL became free of the domination of aliens but none of the latter would admit it. They went about saying: "A few rebels are creating trouble but we are taking steps against them."

It is impossible to say how long this state of affairs would have continued. But providentially, Warren Hastings became the Governor-General at this juncture. As soon as acquainted himself with the situati he sent an army under Major Edwa to suppress the Children.

Edwards understood that this w not like the wars waged in Europ The enemy had no regular army. N did they possess any towns or for Yet everything was virtually un their sway.

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Wherever the British regiment ...ped for the day, the place was ...der their control for that day. The ...ment they left the place, the air ...sounded with *Vande Mataram*.

The Major could not find out from ...here the Children suddenly came out ...e a swarm of ants and burnt ...own villages which had submitted ...the British or cut down small ...rties of the British force wherever ...ey met them.

After continuous enquiry, he came ...know that the Children had built ...fort at Padachinha where they ...ored their arms and ammunition. So ...e decided to seize and occupy that ...ort.

He sent some spies and found out ...e exact number of Children living ...t Padachinha. When he learnt that ...eir number was large, he did not ...onsider it expedient to make a ...frontal attack on the fort. He ...hought out a strategy for the purpose.

The full-moon festival of the month ...f Magh was approaching. There ...sed to be a fair on that day on the ...anks of the river near which the ...British regiment camped. The fair ...as bound to be on a grander scale ...that year. Usually a lakh of people ...assembled there on the occasion.

Since the Vaishnavas had seized ...power in the land, they decided to ...celebrate the fair with great pomp. So it looked as though the Children ...ould gather in large numbers at the ...air on full-noon day. Many of the ...soldiers guarding Padachinha might ...also visit the fair.

Edwards decided that was his opportunity to march his forces on Padachinha and occupy it.

The Major kept this decision to himself. He gave out that the Children were likely to assemble on the banks of the river to attend the fair. He would wipe out the whole brood at one stroke. He would attack the fair.

The news spread from village to village. On hearing this, the scattered Children took up arms and rushed to defend the fair. As the Major had anticipated, most of the Children assembled on the banks of the river on full-moon day. Fortunately for the British, Mahendra also fell into this trap. Keeping only a skeleton force to guard Padachinha, Mahendra arrived at the riverside with the major part of his warriors.

Jivananda and Shanti had left Padachinha before all this had happened. There was no talk of war at the time of their departure. They had decided to expiate on the sacred full-moon day in Magh for their sin of transgression; and with that intention they proceeded towards the banks of the river where the fair was to be held.

On the way, they heard that there would be a fierce fight between the British and the Children at the fair.

Jivananda exclaimed: "It is better to die fighting, come on."

When they heard of the impending battle, Jivananda and Shanti proceeded fast. They had to climb a mound at one place. From the elevation, they could see the British soldiers encamped at some distance. Shanti said: "Do not talk about dying now, chant *Vande Mataram!*"

[*To be continued*]

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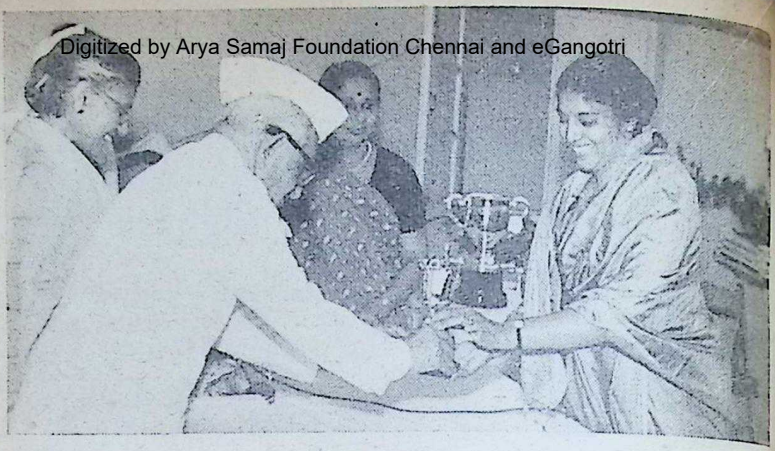

Smt. Indu P. Patel receiving the first prize for terrace gardens from Kulapati.

Notes and News

FLOWER SHOW AWARDS

THE flower and garden shows conducted by the Bombay Agri-Horticultural Society came to their official end with the prize distribution function held in the Bharatiya Vidya Bhavan on March 24.

Speaking on the occasion, Smt. Lilavati Munshi, the energetic Chairman of the Society, said how flowers lent a vital touch of beauty to life and how, while the people longed for more gardens, the building spree in Bombay was encroaching even on the few that we have.

She had feared that people had become so indifferent to the aesthetic side of life that the two flower shows arranged by the Society would evoke only poor response from the public. But much to her gratification, the citizens of Bombay attended the shows in their thousands taking time from their more prosaic preoccupations.

She paid tribute to the enthusiasm of those who had helped her to make such a happy success of her effort. She said she had received help even from outside Bombay—from as far away Israel and from Shillong, Calcu Delhi and Banaras, Lucknow, Triv drum, Madras and Bangalore and fr far-away Kalimpong, adding ex blooms that fascinated the beholder.

She specially mentioned the effo of Sri Saini of the Mallika Nurse Sri Vinod Broker, the Japanese As ciation, the students of the Institute Catering Technology and Applied N trition and Smt. Das and Smt. Khar whose plastic flowers section look even more attractive than the natu flowers.

"Ladies and gentlemen," she conc ded, "you have enjoyed these flo shows, and I hope you will see t they are an even greater success n year."

Kulapati Munshiji, who presi over the function, gave away t prizes and spoke a few words of wonted wit and wisdom. Flowers, said, needed no words to describe th nor to praise them. He also sugges that to make life more gracious, gi here, as in Japan, should be unable find a bridegroom unless they ha mastered the art of flower arrangem

Among the prize-winners, the Go erner's Cup had already been awar to the Israeli Consulate in Bombay March 13 at Bhavan's Andheri camp

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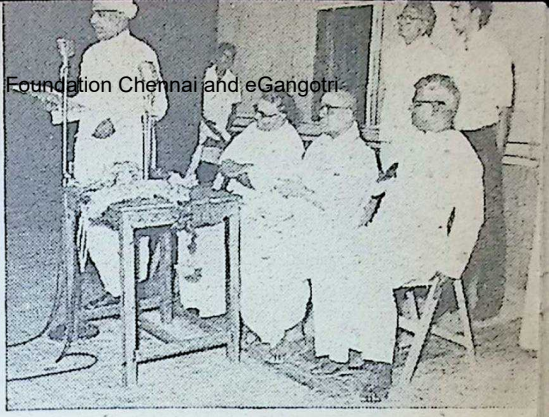
the other major awards, the
Cup went to the Society's Cup to the Japa-
the Society's Cup to the Japa-
Association, and the Palekar & Co.
to the Mallika Nursery, New Delhi.
the three prizes for gardens, the
nia Cup (rolling), the Gyan-
Cup (rolling) and the Kamani
(rolling) were awarded to the
Milk Colony, Palekar & Co. and
H. R. Nanji respectively. The two
ory Gardens prizes (both donated
Sri G. P. Nair) were awarded to the
Laboratories (first prize) and
Larsen & Toubro (second
el).

The two Terrace Garden prizes (the
kshaw Cup and the Amersey
were awarded to Smt. Indu P.
(first prize) and Smt. A. J. Patel
ond prize). Smt. K. J. Warden was
rded the Bombay Agri-Horticultu-
Society's Cup. The Institute of
ering Technology was awarded the
kshaw Cup and the Institute of
ering Technology and Applied Nu-
on the Patwardhan Cup. The Cater-
Institute also won the D. T. Desai
as second prize. The H. M. Public
ool, Andheri, won the other Patwar-
n Cup.

The Amersey Cup was awarded to
Jehangir Irani for bouquets and the
eyarkhan Cup to Bai Mai Florists
garlands.

The Sharda Birla fruit basket was
rded to Smt. Pushpa Sheth (as first
e in flower arrangements) and the
M. Amersey fruit basket to Smt.
rga Jain (as second prize in flower
ngement).

Sri C. M. Oliver was awarded the
sum Desai basket as first prize in
cut flowers section and the Sharda
fruit cups were won by Smt.
bhen Shah (who also won the tea
donated by Sri Deshpande of
ptaji), Smt. Indumati Kilachand,
mari Gargi Kapoor, Kumari S. Raje
wardhan and Smt. Rashmi Munshi.
Sri Vinod Broker was awarded an
tric lamp donated by Sri Navin
andwalla for the best orchids and
t. Chand Das and Smt. R Khanna
re awarded two saris donated by
t. Krishnabai Khatau, for their plas-
flower arrangements.



Picture shows Sri T. V. Viswanatha Iyer proposing the vote of thanks. Seated at the centre is Sri K. Balasubramania Aiyar.

Among those who participated from outside Bombay, the Society's cups were awarded to the Royal Agri-Horticultural Society of India, Calcutta, and to the Shillong Raj Bhavan. The Sri G. P. Nair Cup went to the Kerala Agri-Horticultural Society, the Sri D. T. Desai Cup to Sri R. Nagaratnam of Madras and the Sri Sharda Cup to Sri S. Parasuraman, also of Madras.

A few other attractive gifts and cash prizes were awarded to those whose ungrudging and sustained work helped to make the two shows the success they proved to be.

The function came to an end with a vote of thanks by Sri Abdul Rehman Yusuf, the Vice-President of the Society.

MADRAS KENDRA

THREE colleges participated this year in the third Inter-Collegiate Drama Competition organised by the Bharatiya Vidya Bhavan's Madras *kendra*. Six teams—one in English, two each in Sanskrit and Tamil, and one in Telugu —from the Vivekananda, Presidency and Jain colleges contested.

The veteran actor, Sri T. K. Shanmugam and Kavi K. M. Sheriff were present on the second day of the competition and spoke highly of the work being done by the Bharatiya Vidya Bha-

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van and paid a warm tribute to Kulapati Munshiji for his efforts to revive and consolidate ancient Indian culture.

Sri K. Balasubramania Aiyar, Hon. Secretary of the Madras *kendra*, inaugurated the drama festival on February 24 and said that as many colleges could not participate this year, in future the drama festival would be held in September or October. He also spoke on the objectives, activities and achievements of the Bhavan.

There was a large and appreciative audience present to enjoy the plays and the Vivekananda College won Kulapati Munshiji's Rolling Silver Cup as well as other trophies. Prizes and merit certificates were awarded to individual performers.

A souvenir was brought out to mark the event. The function ended with a vote of thanks proposed by Sri T. V. Viswanatha Iyer, a member of the governing body of the *kendra*, and the singing of the National Anthem.

A section of the audience at the Inter-Collegiate Drama Competition in M

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E Jyotindra Dave *Shashtipoorthi* man *Samiti* honoured the great arati writer and humorist, "the man o taught Gujarat to laugh", on h 27, 1964 at a function held in auditorium of the Bharatiya Vidya van. It was a worthy gathering that mbled there—the intellectual cream Bombay's Gujarati community with G. L. Mehta presiding.

Even though the venue of the func- was shifted from the Gita Mandir Bhavan's spacious auditorium to ac- modate the throng of Sri Dave's vers, many had to be content with nding space only.

Kulapati Munshiji, President of the man *Samiti* referred to Sri Dave's rary achievements and pointed out Sri Dave's fame as a humorist ded to obscure his eminence as a olar and a thinker with deep insight the spiritual aspirations of man.

This was confirmed by speaker after aker—Sri G. L. Mehta, Sri Gulabdas ker, Sri Mohanlal Mehta, Sri Man- hlal Jhaveri and other distinguish- admirers of Sri Dave. Sri G. L. Mehta read a perceptive paper on Sri Dave's literary work and said that Kulapati Munshi had played a significant role in guiding Sri Dave's literary gifts into the field of humour.

Sri Dave had the audience rolling in the aisles when he rose to reply to the shower of felicitations. While modesty, he said, compelled him to deny any spark of greatness, it would be churlish for him to contradict the unanimous opinion of the galaxy of speakers who had asserted that he was a great writer. The flow of his humour drowned the audience in a flood of laughter.

He expressed his debt of gratitude to Kulapati for the encouragement he had received in the initial stages of his career when he was still an aspirant for literary distinction.

Sri Pragji Dosa read out the messages and good wishes received from eminent people and Prof. Madhusudan Randeria proposed a vote of thanks.

Sri Jyotindra is a former editor of *Samarpan* Bhavan's Gujarati Fortnightly and presently he is the Chairman of the Editorial Board of *Samarpan*.

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AYODHYA

VIII

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Sri Jugal Madhuri Kunj

King Vikramaditya rebuilt Kanak Bhavan, he restored the Jugal Madhuri Kunj also. Later, in the same year in which Maharani Brishbhan Kumari of Bundelkhand reconstructed the Kanak Bhavan, on the advice of the

(Continued on page 9

The majestic facade of the Jugal Madhuri Kunj

In the *treta yug* when Sri Rama returned to Avadh after marrying Sita in Janakpuri, his main residence was the Kanak Bhavan inside the royal fort. A maiden named Yutheswari was the dearest companion of Sita and, to have her near, Sita had a house built for her in the garden opposite, and this is the building now known as Jugal Madhuri Kunj. Here Sita and her companions would meet and sport happily.

Like the Kanak Bhavan and other historical places, this building also has had its ups and downs. When

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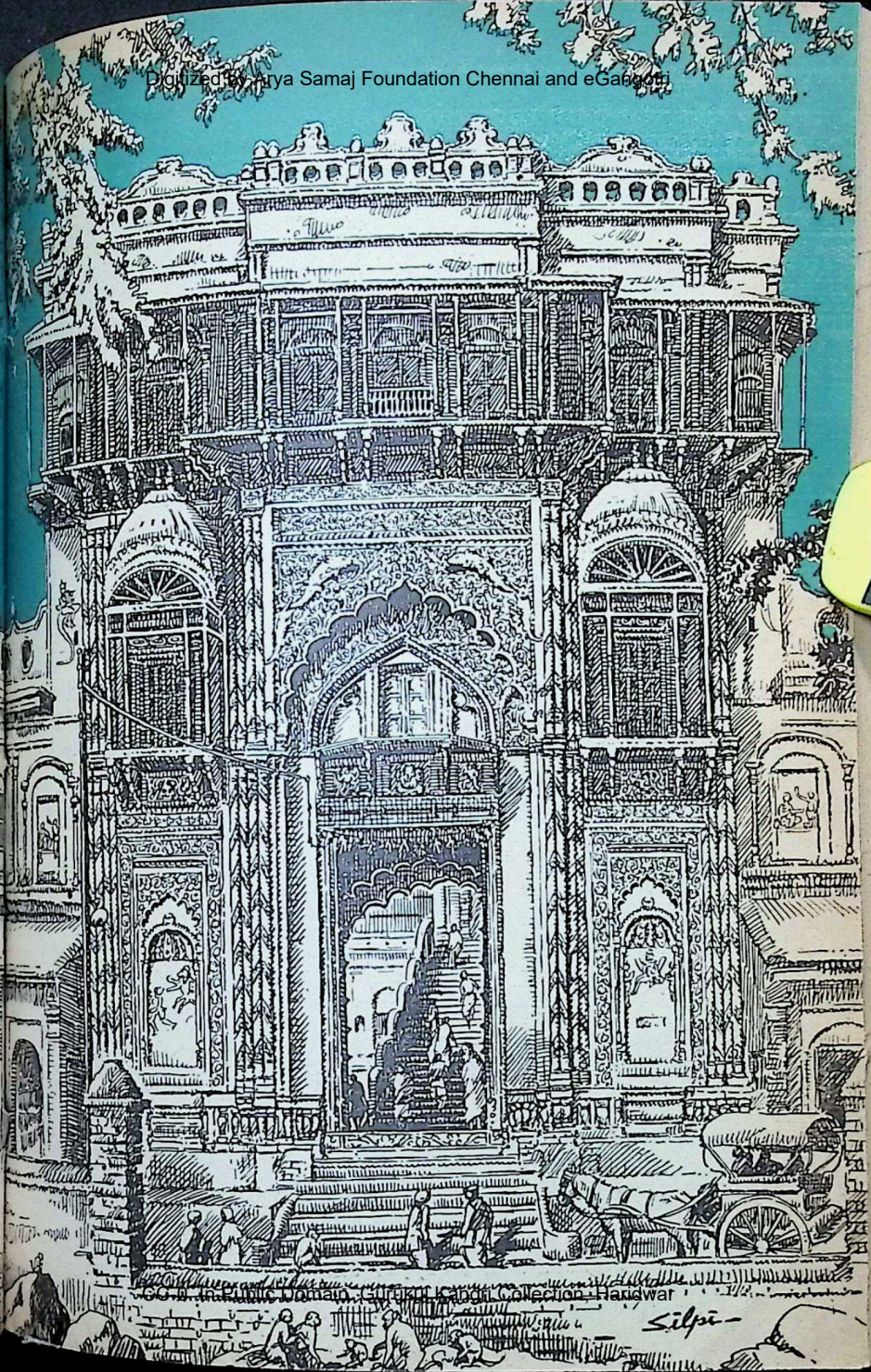

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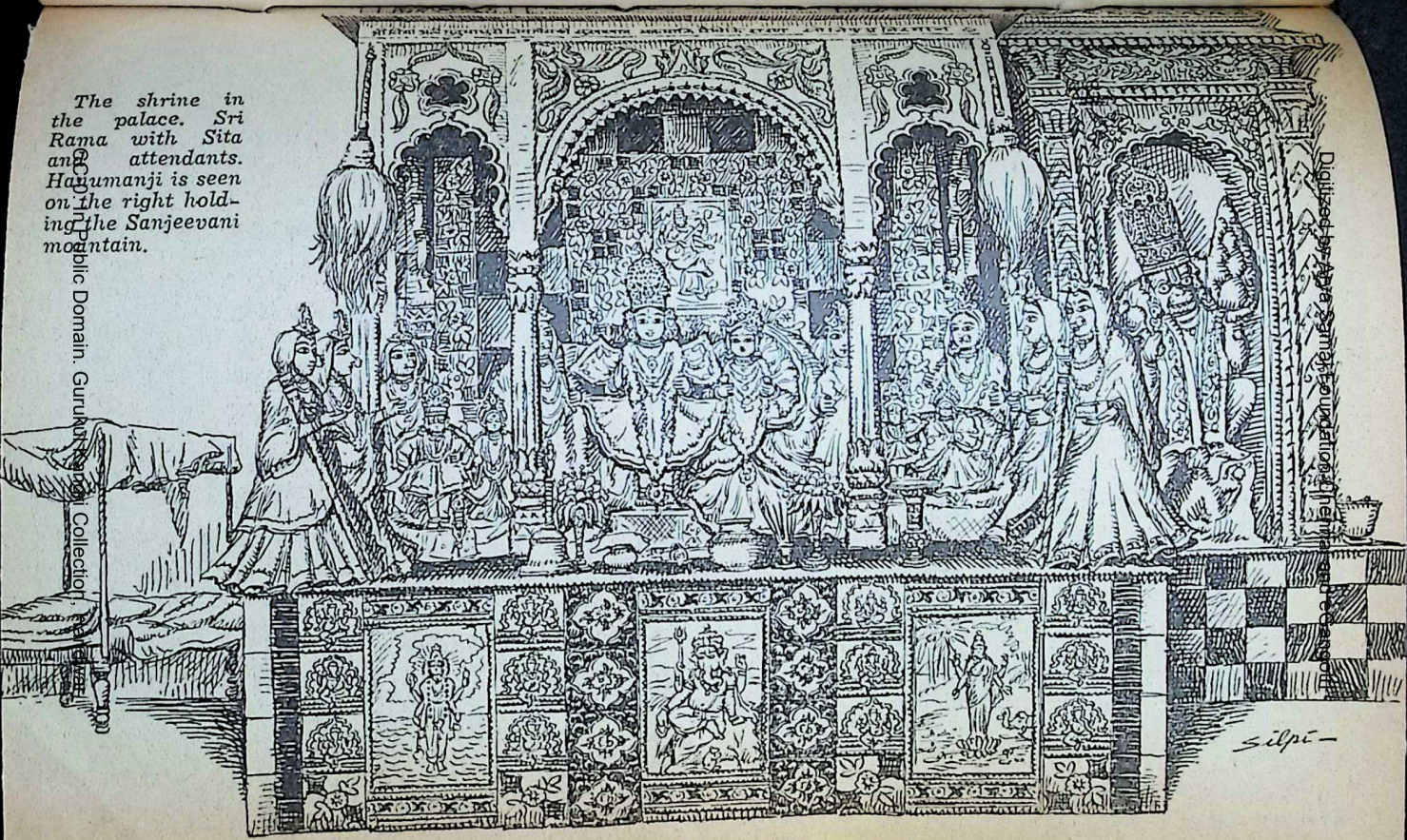

The shrine in the palace. Sri Rama with Sita and attendants. Hanumanji is seen on the right holding the Sanjeevani mountain.

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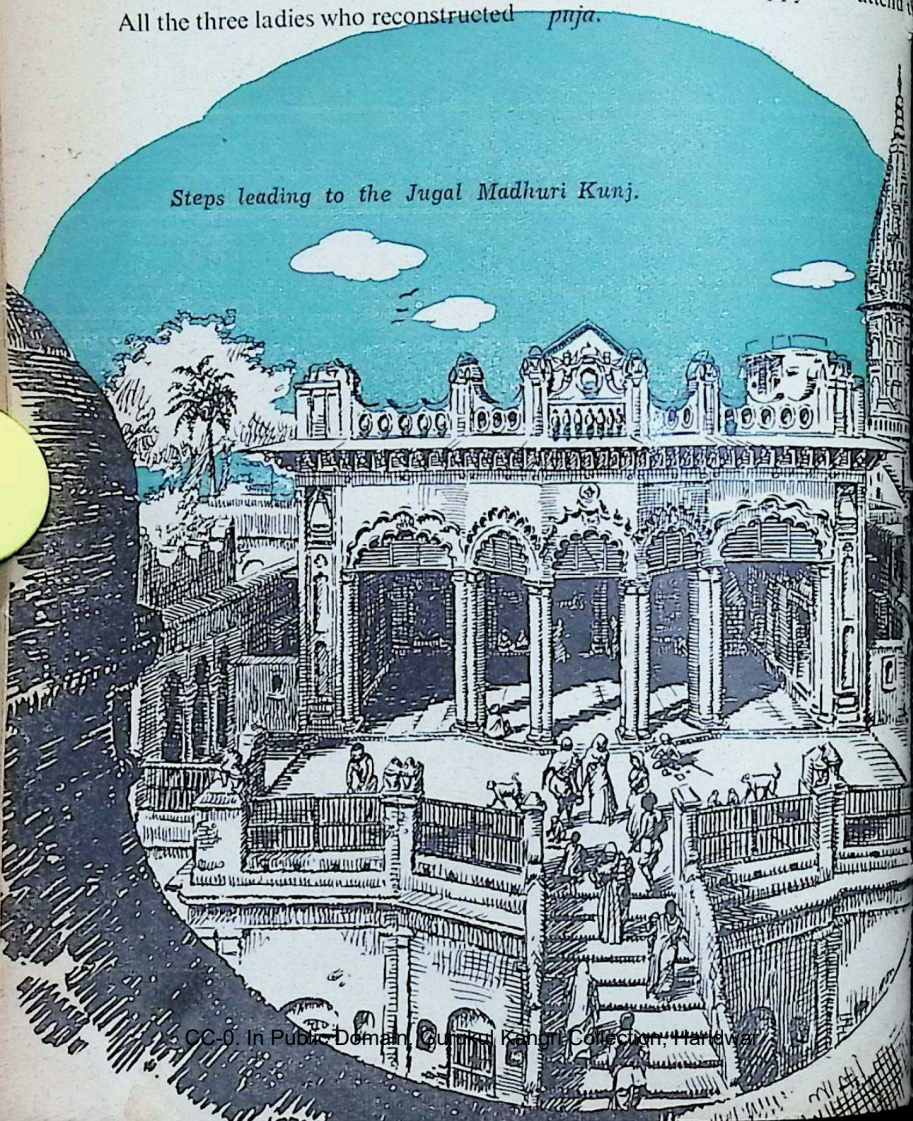
guru, Sri Swami Jagdevdasji Maharaj, Smt. Shivrajrani Saheba and Maharajrani Saheba, mother-in-law and daughter-in-law, reconstructed Jugal Madhuri Kunj. They were the rulers of the Mahauna taluqa of Lucknow District.

All the three ladies who reconstructed

Kennakanti Bhagwan and Jugal Madhuri Kunj were the disciples of Sri Sri Swamiji Jagdevdasji Maharaj. disciple, Sri Maithilisharanji Bhaktm is in charge of the services at J Madhuri Kunj. The worship of with her eight companions is held and *bhaktas* are happy to attend *puja*.



Steps leading to the Jugal Madhuri Kunj.

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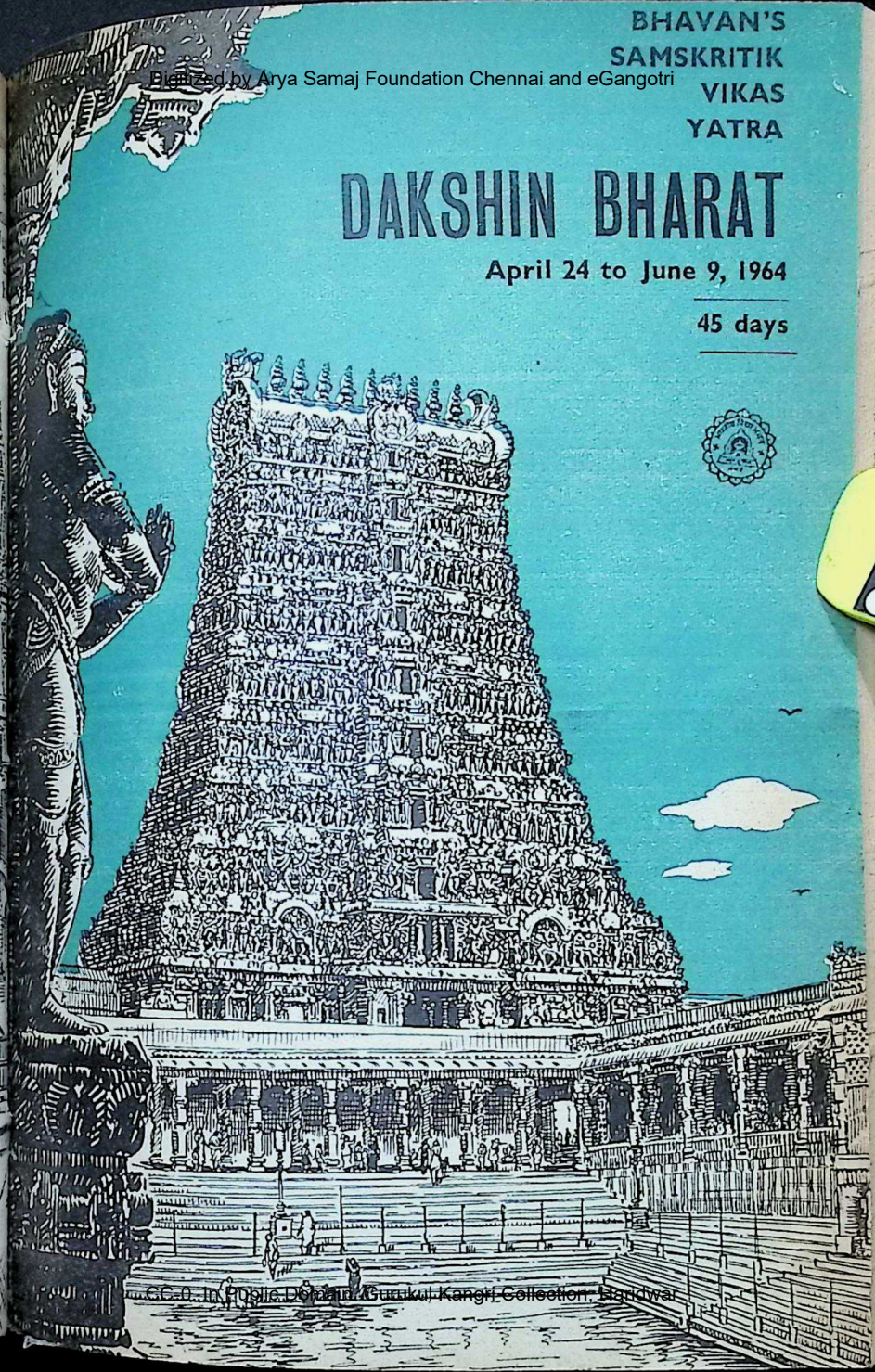
BHAVAN'S
SAMSKRITIK
VIKAS
YATRA

DAKSHIN BHARAT

April 24 to June 9, 1964

45 days



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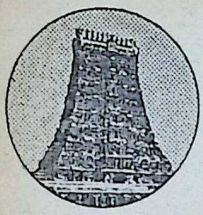

BHAVAN'S SAMSKRITIK VIKAS YATRA—

DAKSHIN BHARAT

The Bhavans' Samskritik Vikas Yatra (cultural-cum-educational tours) co ceived as an educational experiment in extension of the original idea of perio Shibirs (Camps) which the Bhavan had been holding since 1957, has completed first *yatra* to Pasupatinath in Kathmandu, capital of Nepal, covering *enroute* h spots and places of interest in Uttar Bharat and a part of East and South India.

The Bhavan now proposes to sponsor a comprehensive tour of South In covering important places of pilgrimage and centres of national undertakings the States of Madras, Kerala and Mysore. This *yatra* will be for a period of days commencing from the 24th of April 1964 and concluding on the 9th Ju 1964.

Satsangs, bhajans, group discussions and discourses during the journey convenient places and hours will be a special feature of the *yatra*.

Given below is a detailed programme of the places to be visited and t important spots for sight-seeing.

Tirupati	:	Tirumalai Sri Balaji Temple, Papanasanam, Aka Ganga.
Kalahasti	:	Kalahasteeswara Temple.
Madras	:	City sight-seeing, Theosophical Society, Adyar, Ram krishna Mutt, Kapaleeswara Temple, Parthasarat Temple.
Mahabalipuram	:	The monolithic monuments and sculptures of ancie Pallava dynasty.
Kancheepuram	:	Kamakshi Temple, Ekambareswara Temple, Varad rajaswami Temple and other shrines, Kamakoti Pee
Tiruvannamalai	:	Arunachaleswar Temple, Ramana Ashram.
Pondicherry	:	Aurobindo Ashram, city sight-seeing.
Cuddalore	:	Trip to Neyveli.
Chidambaram	:	Nataraja Temple, Annamalai University.
Kumbakonam	:	Kumbeshwar Temple, Sarangapani Temple, Mah magham Tank, Swami Malai.
Tanjore	:	Brigadeeswara Temple, Saraswati Mahal, Pala
Trichy	:	Matru Bhooteswar Temple, Golden Rock railw workshop.

(*Please see opposite pa*

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Srirangam	:	Lord Ranganatha Temple, Jambukeswaram.
Palni	:	Dandayudapani Temple.
Kodaikanal	:	General sight-seeing.
Madurai	:	Meenakshi Temple, Alagar Temple, Thirumala Naik Palace, T.V.S. workshop, Tirupparankundram.
Rameshwaram	:	Darbhasayanam, Nawapashanam, *teerthasnaan.*
Dhanushkodi	:	Bath and sight-seeing.
Tiruchendur	:	Lord Subrahmanya's Temple.
Courtallam	:	Water-falls, Kurtalanathar Temple.
Trivandrum	:	Sri Padmanabha Swami Temple, Napier Museum, Zoo, Art Gallery.
Suchindram	:	Sthaneswara Temple.
Kanyakumari	:	Kanyakumari Temple, Vivekananda Rock, Gandhi Mandir.
Warkalai	:	Janardana Swami Temple, Narayana Guru's Ashram.
Kottayam	:	Periyar Dam, Periyar Wild Life Sanctuary.
Ettumanoor	:	Lord Siva's Temple.
Vaikom	:	Lord Siva's Temple.
Ernakulam	:	City sight-seeing, Trip to Mattancherri, Cochin Harbour, Wellingdon Islands.
Tripunithura	:	Sri Purnathrayeesa Temple.
Chottanikkara	:	Sri Bhagwati Temple.
Alwaye	:	Fertilizers & Chemicals Factory, Rare Earths Ltd., Premier Tyres.
Kaladi	:	Birth place of Adi Sankaracharya.
Trichur	:	Vadakkunnathan Temple, Museum and Zoo, Art Gallery, trip to Peechi Dam.
Guruvayoor	:	Lord Krishna's Temple.
Irinjalakkuda	:	Koodalmanikkam Temple.
Cranganore	:	Bhagawati & Tiruvanchikulam Temples.
Triprayar	:	Temple of Sri Rama.
Cheruthuruthy	:	Kerala Kala Mandalam Arts Academy.
Palghat	:	Tippu's Fort, Malampuzha Project.
Coimbatore	:	General sight-seeing, trip to Coonoor, Ootacamund, Perur, Madukkarai Cement Factory.
Bangalore	:	Hindustan Aircraft, Hindustan Machine Tools, Indian Institute of Science, Sir C.V.Raman's Institute, Lal Bagh.
Mysore	:	Chamundeswari Temple, Mysore Palace, Brindavan Gardens.
Tiruttani	:	Temple of Lord Subrahmanya.

The *yatra* will commence from Bombay on the 24th April 1964 and the party will return to Bombay after completing the tour on the 9th June 1964.

The Members of the Bhavan, their families and other friends who subscribe to the objectives of the Samskritik Vikas Yatra are welcome to join this *yatra.*

The fare per person for the entire tour, inclusive of food and sight-seeing expenses, will be Rs. 850/- for III Class and Rs. 1,250/- for I Class. It is proposed to register only 40 persons for III Class and 20 persons for I Class.

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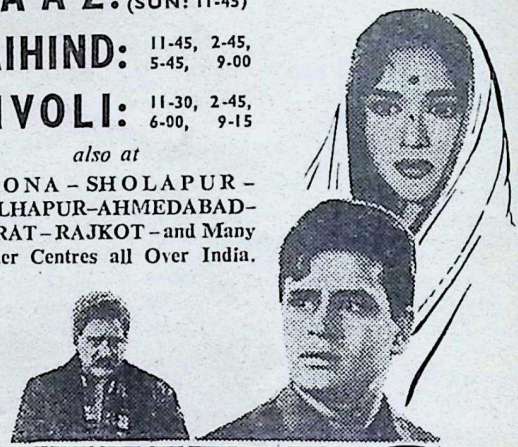

ZINDAGI

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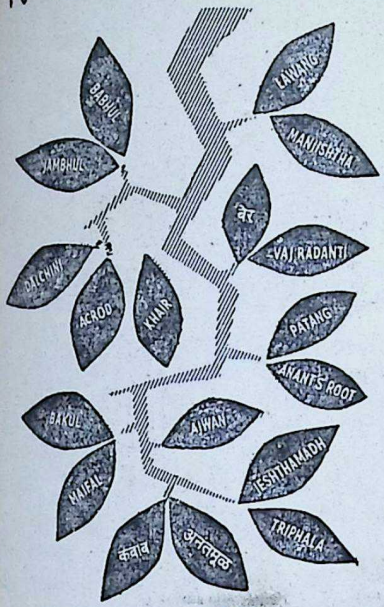

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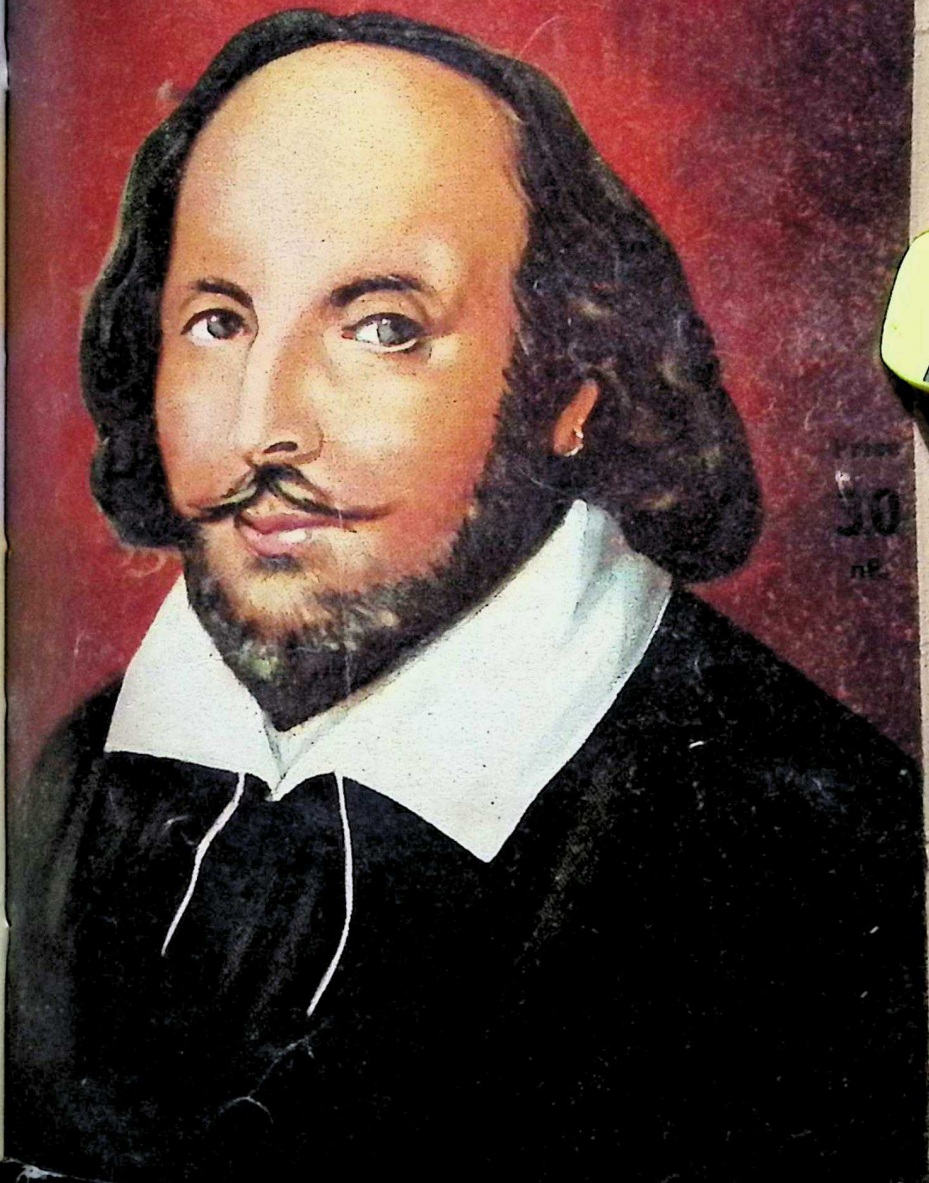
SHAKESPEARE NUMBER
APRIL 26, 1964

BHAVAN'S JOURNAL



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BHAVAN'S JOURNAL

FORTNIGHTLY

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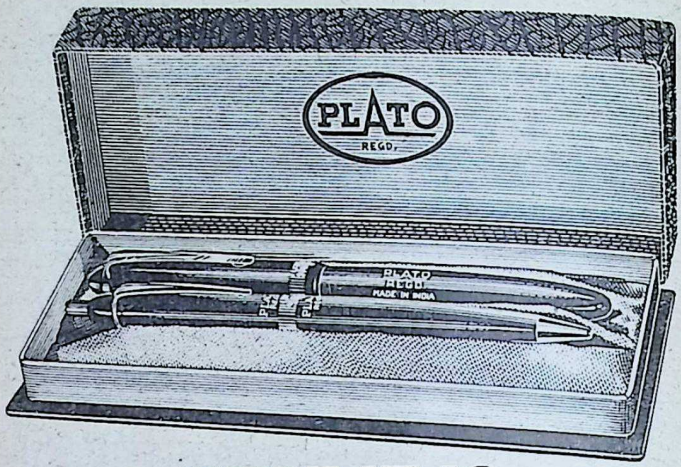

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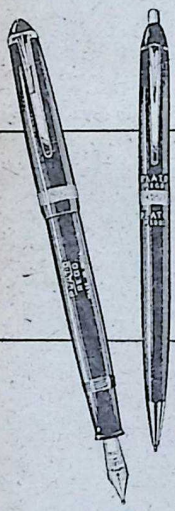

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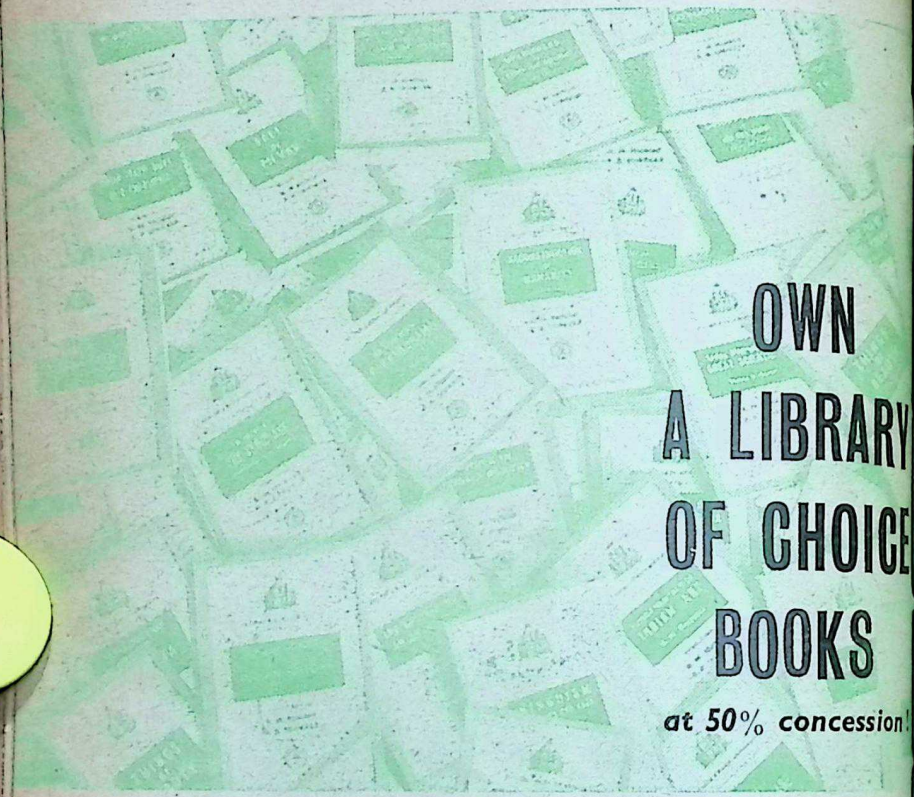

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

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BHAVAN'S JOURNAL

Prayer for Concord

द्यौः शान्तिर् अन्तरिक्षँ शान्तिः
पृथिवी शान्तिर् आपः शान्तिर् ओषधयः शान्तिः ।
वनस्पतयः शान्तिर् विश्वे देवाः शान्तिर् ब्रह्म शान्तिः
सर्वं शान्तिः शान्तिर् एव शान्तिः
सा मा शान्तिर् एधि ॥

Peace of sky, peace of mid-region,
Peace of earth, peace of waters, peace of plants,
Peace of trees, peace of All-Gods, peace of Brahman,
Peace of the universe, peace of peace:
May that peace come to me!

—*Yajurveda*, 36-17.

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No. 308

KULAPATI'S LETTER

on Life, Literature & Culture

☆ SHAKESPEARE, THE PRINCE OF POETS ☆ HIS INFLUENCE ON OUR RENAISSANCE ☆ HIS SONNETS ☆ HAMLET

BHARATIYA VIDYA BHAVAN
BOMBAY.

MY YOUNG FRIEND,

APRIL 26, 1964.

AS one who believes that the English language has still a vital role to play in carrying us into the modern age and also as a lover of literature for whom, as a student, Shakespeare opened the window to a brave new world of heroism and high purpose, his quater-centenary offers an opportunity for me to join in the world's homage.

To me the jewelled lines of his plays and sonnets were indeed a "realm of gold" where I wandered in delight and wonder.

Out of the materials of the everyday world, a great creative artist builds up a strange new world of his own—a wider world which ennobles all who choose to live in it. But we must live in such a world not a foreigners but as citizens—familia with the language of its creator. An if we give up English, we cease t reap the growing harvest from th renaissance which contact with th West sparked in India.

Shakespeare had the gift of inves ing every character and situation wi authenticity. As he wrote, he felt; a he felt, he lived in his invisible world and as he lived, his world grew ric and real for him; and so it will gro for us if we read his plays in the or ginal form.

Few people clearly appreciate the i fluence of Shakespeare's world on o Renaissance. It has brought us t vitalising touch of the European R

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ance; it has given birth to a new anticism; it has given us our dern drama and stage. In my col- days, during vacations, I used try to act each of Shakespeare's racters before a mirror in the soli- of my room; and I know the er of his influence.

●●●

Shakespeare lived in Elizabethan land between 1564 and 1620; at early age, he married Anne Hath- ay who was several years older him himself and by her, he had seve- children.

In his younger days, Shakespeare s a poacher; and on being caught le stealing deer, he found himself trouble with Sir Thomas Lucy. ater, in search of riches and fame, e moved to London where he asso- ated with playwrights and actors. e had literary friends too, one of om was Ben Jonson. He was the ntage of young noblemen and the mrade of aspiring actors.

He acquired a vast experience of e, in both its refined and vulgar pects; he revelled in its nectar and filth. He was imbued with a great dour and a robust sensuality. He uld stoop to the most ribald jokes d rise to the noblest sentiments.

It is Shakespeare's Sonnets, how- er, which lift the veil from his real e. We find him urging a young n, possibly one of his aristocratic trons, to marry. He became ena- oured of "Dear Lady Disdain", to ote Benedick in *Much Ado About Nothing*—an aristocratic lady who aptivated the poet's fancy but kept m at arm's length.

Possibly, she was the original of the romantic and witty ladies of the early comedies; but their brilliance and charm were the work of the poet's genius. I saw Katherine Hepburn play Rosalind in New York in 1950 and was struck by the eternal fascination of this heroine of *As You Like It*.

Later, the poet fell under the sensual spell of a mischievous woman, "The Dark Lady" of the sonnets. She was younger than her lover, unfaithful to her husband and a liar. She did not find Shakespeare attractive; she tormented him by saying that she hated him; at the same time, she maddened him, she made him sin and suffer.

Out of this madness came powerful women like Lady Macbeth and Cleopatra, and wantons like Cressida. Possibly a friend robbed him of the "Dark Lady"; and jealousy gave birth to the mood from which Ophelia and Desdemona sprang.

His was the universal mind which could assume any role and play it well. But locked in his lady's arms, his imagination surpassed all heights. Then, reason and logic were silenced; the canons of art forgotten. He felt himself a new man—victorious; a man exalted above himself, charged with tremendous creative power, understanding life in all its aspects and varieties; a creator.

But this wild passion went out of his life. Perhaps he left London in disgust or disappointment, and a young woman (possibly a daughter) inspired the parental calm which gave form to Perdita and Miranda.

The Elizabethan period was an age such as would stir a poet's creative

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power to its depths; it was the age of new Lutheranism and the Spanish Armada; of the Virgin Queen and the pretentious Essex; of Sir Francis Bacon and Sir Walter Raleigh. The Renaissance in France and Italy had led to the discovery of beauty in every aspect of life; beauty of the body and the senses, of intellect, action and speech. Shakespeare was the singer and seer of this discovery. He lacked the sense of perfect harmony possessed by Kalidasa; he did not move in the firmament of high aspirations as Vyas did. But he knew human nature in all its aspects, save that of its highest aspiration, as no other master did.

Lately, I re-read *Hamlet* yet again. The play has a unique distinction. It opens on a scene fraught with dramatic urgency. All the characters are tensely aware of some nameless dread which surrounds them. There is a constant foreboding of dreadful events to come. Normally, such an atmosphere is created at the end of a great play. Shakespeare alone could start a play like this and then carry it forward to a further climax.

The play opens at Elsinore. Helmeted sentries pause as they speak to each other of "this dreaded sight, twice seen of us". Our interest is roused. Breathlessly we await the entrance of the Ghost of Hamlet's father, "that fair and warlike form". The shadow of the coming catastrophe is there; some "strange eruption" in the State is anticipated.

Prompted by his lust for power, the King had killed his brother and married his widow and sits uneasily on the throne. This, in itself, is a sufficient theme from which to weave a play.

Hamlet enters; frustration envelops him; from the depths of his heart comes the cry:

"O, that this too too solid flesh would melt
Thaw, and resolve itself into a dew
Or that the Everlasting had not fix'd
His canon 'gainst self-slaughter
Oh God! O God!
How weary, stale, flat and unprofitable
Seem to me all the uses of this world!"

Hamlet is the ancestor of all the Werthers and Childe Harolds of later literature; the forerunner of the weary men and women who now walk the earth without knowing what to do with life, who wish it were better and yet lack the will to weave a pattern of strength out of it.

The Ghost enters again and tells Hamlet of his uncle's treachery and his father's murder. Hamlet, aghast at this vision, hears his uncle revealed as "that incestuous, that adulterate beast"; while his mother is but a "seeming virtuous queen". A desire for revenge overwhelms Hamlet.

Thus this strange prince becomes by turns, bloody-minded, then compassionate, full of suspicions and stratagems, but always in doubt, always striving to reconcile the immediate fact with his abstract philosophy. He is noble, vulgar, brutal and sincere—sometimes earnest, sometimes philosophical; sometimes feigning madness in the cause of revenge, constantly aware that "all is not well".

The famous soliloquy which follows reveals the depths of this fr

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...ion. Hamlet doubts even life it-... and yet fears those dreams which ...y come in the sleep of death. He ...nts to end the "heart-ache and the ...usand natural shocks that flesh is ...ir to", but can find no way to es-...pe them, and no strength to over-...me them. He becomes indignant ...d harsh, and rails against the ...ips and scorns of time, the oppres-...'s wrong, the proud man's con-...ely". How closely he resembles ...e men of today!

Ophelia is a wonderful creation too. ...eet and soft-hearted, she is the very ...ge of clinging, feminine helpless-...ss. Only Shakespeare could have ...tracted such a variety of lovely ...es from so weak an instrument. At the beginning of the play, she ...ds herself obediently to her father's ...sign and is schooled for this "base ...ployment". As the play progress-...s she becomes more maidenly, yet ...ore helpless, if that were possible.

There is but one scene in the play ...hich makes us feel that life has some ...ope; Hamlet spares his uncle, the King, when he finds him at prayer. The belief in God, even of a wicked ...an, moves him to self-restraint.

In error he kills the intruding Po-...nius, Ophelia's father, found hid-...g behind the arras, and faces his ...other, the Queen. He rebukes her ...r her new married indulgence, and ...en delivers an indictment more ...uel than was ever made by a son ...ainst a wanton mother.

During this scene the Ghost enters ...d is seen by Hamlet, but remains ...visible to his erstwhile Queen.

When we next see Ophelia, her ...nd has become deranged and she sings piteous ditties. "And of all Christian souls! I pray God. God be wi'ye!" These are her last words. In her weak-minded state, she falls in a "weeping brook" chanting snatches of old tunes. Her garments "pull'd the poor wretch from her melodious lay to muddy death". Her death is a poem of sadness sung in a despairing world.

Ophelia, the poor creature, does not find peace even in the grave. At her burial, Hamlet and her brother Laertes quarrel. Hamlet's uncertain mind wavers in the pursuit of his ends; his desire for revenge is easily diverted from his usurping, adulterous uncle to the grief-stricken brother of the unfortunate maiden whom he loved.

At the grave-side he cynically examines the skull of a dead jester, and in the manner of a modern man ponders over—

"Imperious Ceasar, dead and turn'd to clay
Might stop a hole to keep the wind away:"

But the tempo of the play quickens; deaths follow in swift succession. The queen drinks poison intended for Hamlet; Laertes perishes by his own foil. The King dies pierced by Hamlet's dagger. Revenge is achieved at the last moment. "Follow my mother", cries Hamlet.

Hamlet himself then dies. The poison in his wound gives him time to make his last distracted farewell.

Then comes the noise of tramping feet. A pistol shot announces the arrival of the Norwegian Fortinbras.

"The rest is silence", says Hamlet in solemn anguish, as if at that moment he were conscious of the coming

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drift in which are "all fair projects wasted, all [illegible]"

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Drums beat. Fortinbras marches in with flags, sword in hand. His followers bring torches, throwing a blood-red radiance over the stage. The corpses are lifted and borne away; Hamlet is carried out. Then Fortinbras commands: "Go, bid the soldiers shoot" as if giving the lurid message of the mad world of our day.

Of all the literary works I have read, Hamlet leaves me most amazed. Shakespeare, with penetrating insight, has foreshadowed the age which began in his time.

Hamlet, as a character, is a symbol of the frustrated world in which we live. I have met no literary creation, nor can I conceive of any experience that could leave me so heart-broken, so oppressed by life's futility. Hamlet is the typical man flung in the midst of the wild waves of a dark sea, with no a[illegible] to cling to, without the solace of the shining stars above, without hope of a happy future.

Was Shakespeare a prophet? Or did he only warn us of the times like ours, which try to forget God and leave man's mind in the grip of unchartered despair? For, as if giving a ray of hope, he offers the remedy: "To thine own self be true". *Swadharme nidhanam shreyah*: Better to die in being true to one's own task.

Anyway, read Hamlet; it is an experience in itself; it will give you an insight into literary art, a glimpse of high passion and those ways of the world which you should shun.

Yours sincerely,

K. M. Munshi

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Editorial

The Bard of Avon

In the march of Time, next only to the Prophets and Saints that arise among a people, a nation lives by the great Writers who give shape in their tongue to the feelings and emotions of their fellow-men, to their ideals and aspirations. They give utterance to the Spirit of their country in their masterpieces in which sound and sense are married suchwise that they delight the ear, transport the heart and elevate the mind.

The India that the world knows in the literary field is the India of Kalidasa. Similarly, England is known down the centuries for her Shakespeare. His dramas, poems and sonnets of unrivalled excellence still ring in literary circles and college halls and are read with absorbing interest in every private study where the English language is in use. How prophetically did Shakespeare speak through Cassius:

> ".....How many ages hence
> Shall this our lofty scene be acted over,
> In states unborn, and accents yet unknown!",

and the prophecy has held good of almost every drama that he wrote.

So perfectly did Shakespeare's plays mirror life in all its forms and at every level that it is small wonder that they have so wide and universal an appeal. With advancing age and richer experience, the reader finds new meanings in the words of the poet which he missed in his immature years.

Dead though in body, in our hearts, this immortal Bard

> ".....sepulchred in such pomp doth lie
> That kings, for such a tomb, would wish to die."

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It was the England of Shakespeare's days that sent the East India Company to trade with India, and eventually it built its empire on the Indian soil. That empire has now vanished; those that helped to build it and those that ruled over it, are all gone and forgotten even by their own people. But, when the English took themselves back home from our shores, happily, they have not taken their Shakespeare with them; they have left him behind. For, he has become our Shakespeare as much as theirs. It is to be hoped that no linguistic chauvinism and misplaced sentimentalism parading under dubious colours will precipitate conditions that will deny to the youth of our country the treasures of sparkling wit and enduring wisdom enshrined in the works of William Shakespeare.

Soul of the Age!
The applause! delight! the wonder of our stage!
My Shakespeare, rise!
Sweet Swan of Avon!

—*Ben Jonson*

* * *

Sweetest Shakespeare! Fancy's child
Warble his native wood-notes wild"

—*Milton*

We must be free or die who speak the tongue
That Shakespeare spake

—*Wordsworth*

* * *

Thou art free
We ask and ask
Thou smilest and art still
Out-topping knowledge

—*Matthew Arnold*

Avon! why runnest thou away so fast?
Rest thee before that chancel where repose
The bones of him whose spirit moves the world.

—*Landor*

* * *

Thou biddest Shakespeare wave his hand,
And quickly forward spring
The passions—a terrific band
And vibrates the string
That with its tyrant temper best accords
While from their master's lips pour forth the inspiring words.

—*Keats*

* * *

Shakespeare sheds over the universe today the supreme of joy and hilarity.

—*Emerson*

* * *

The most purely human of all the great artists.

—*Oscar Wilde*

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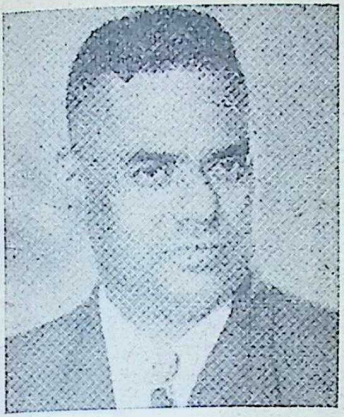

S. Anantharamakrishnan

Sri S. Anantharamakrishnan died on April 18, 1964, at Madras, at the age of fifty-nine.

Beginning at the bottom of the rung, he, by efficiency, integrity and resourcefulness, attained the position of one of the leading industrialists in the country.

He was an industrialist and something much more. He was a straightforward man, of noble impulses and generous heart.

He did not allow the great success that he had achieved in business to interfere with the personal life of simplicity which he had chalked out for himself when he started life.

He remained a devout soul to the last, adapting himself to modern ways without forswearing the best in our culture and religion. His devotion to God never wavered. Every good cause had him as a friend. Ostentatiousness never touched him, nor arrogance.

He was one of the staunchest friends of the Bharatiya Vidya Bhavan, and as a Vice-President of its Madras Branch, helped to build it up.

I can never forget the time when, on the eve of his departure for England to secure medical advice, I bade him good-bye. I never dreamt at the time that I was not to see him again. In him I have lost a brother.

The shock to Smt. Anantharamakrishnan and the family has been devastating. Our hearts go out to them in their sad bereavement.

When God wills, man can only submit.

Bombay,
19-4-64.

K. M. MUNSHI

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At the Shamosharans *or prayer meetings, which Lord Mahavira used to address, he was asked questions on various problems and the following are some of his answers:*

THUS SPAKE LORD MAHAVIRA

Q: What is religion?

A: Religion is the highest of all blessings. It comprises *ahimsa, saamyam* (self-restraint) and *tapas* (penance). Even the gods bow down to him whose mind is always centred in religion.

Q: What are the eight virtues of a householder?

A: The observance of the five *anuvratas* (lesser vows) known as *ahimsa, truth, non-stealing, chastity* and limitation of possessions and refraining from the use of wine, flesh and honey. These are the eight fundamental virtues of a householder.

Q: How to fight evils in order to attain happiness?

A: Exert and control yourself. Fight with yourself, why fight with external foes? He who conquers himself through himself will not be addicted to pleasure.

Q: Why this casteism and sufferings in the world?

A: By one's action one becomes a Brahmin, a Kshatriya, a Vaishya or a Sudra. In this world, living beings suffer individually for their own deeds. They get punishment and cannot escape it. Towards your fellow creatures be not hostile.

Q: What is the state of *nirvana?*

A: That which is free from birth, old age, disease, death, grief, pain and fear, that which is eternal, blissful, pure and delightful is *nirvana.* Banishing grief, fear, anguish, attachment, wickedness, hatred and bringing into manifestation energy and enthusiasm, one should extinguish the fire of passions with the nectar of the word of God.

Q: How to attain *nirvana?*

A: Right belief, right knowledge and right conduct only will lead us to *nirvana.* One who acquires right knowledge of his soul, has right belief and right insight, such a one understands the realities of the universe.

Q: What is *ahimsa* and *himsa?*

A: All beings desire to live. None aspires to die. Therefore, I ask you all, tell me whether you like happiness or pain? If your answer is that you dislike pain, then you may take it from me that other beings also dislike it equally. Abstinence from killing other animals must be

(Continued on page 17)

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[*Mahavira Jayanti was on the 24th of this month. Please also see page 57*]

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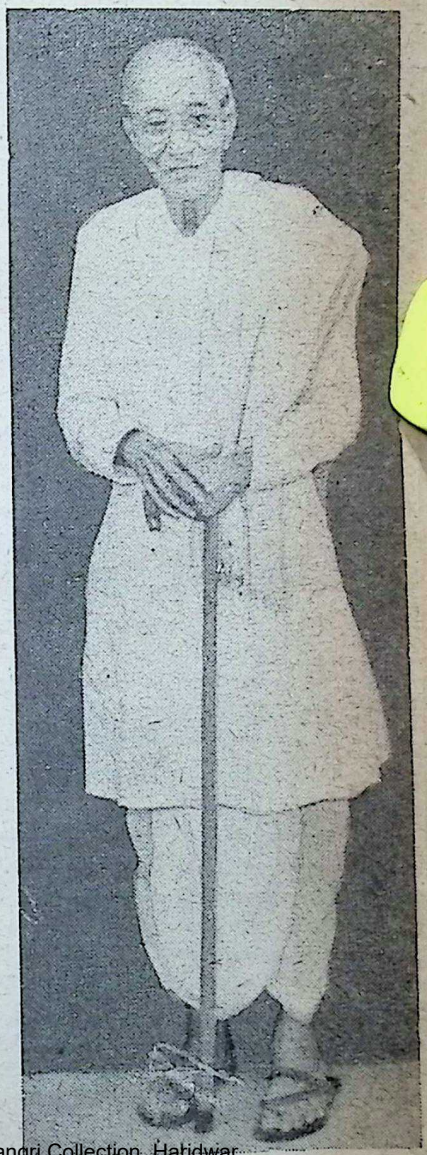
The religion of Hindus

C. RAJAGOPALACHARI



I AM not speaking to learned men but seek to explain Hinduism to the very ordinary good Christians and others who wish to understand the Hindu religion. Make no mistake that all Hindus today understand, believe in, and follow the Hindu religion faithfully. They understand, believe, and follow to the same extent as Christians do their religion—no more. So do not judge the Hindu religion by what you see the Hindu people do. This warning is as necessary for the few people belonging to other faiths who wish to know what Hinduism is, as a similar caution should prevent Hindus from judging what Jesus Christ taught from what they see Christians of Europe and America do.

Everyone knows these days that the Hindus are heirs to a great religious philosophy and that they have inherited a body of very high-grade thought about the Supreme Intelligence that governs the universe. But the Hindus while accepting the *Brahman* of their philosophers, worship and offer flowers and fruit to images and symbols, as those philosophers too did. This needs a few words of explanation.

All the religions of the peoples of the world define God as an invisible Spirit. So also Hinduism does. All the religions lay down that God is omnipresent. He is everywhere, pervades everything, is in the hearts of

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all beings. The Hindu religion particularly stresses this. So they follow it up to its logical end. If one wishes to offer Him worship and contemplation, one can do it by looking upon every living being, every inanimate thing before one as an embodiment of the Spiritual Being since God is everywhere and in everything. Faith and devotion and earnest reverential approach are the pre-requisites for one's finding God in any object and in any form or symbol. In order to make this easy, rites and ceremonies are gone through which symbolise the descent of God on any idol of clay, wood or stone or metal or even a handful of grass one places before oneself for the purpose.

It is experienced by everyone who sincerely wishes to meditate on the Supreme Being how difficult the process is and how distracting the world is. Images and symbols help the required concentration of mind. Indeed, a Hindu believes God is there in fact. The icon or the symbol is one of the many shapes God presents himself in to the eyes of a pious person. This is the idolatry of the Hindus. It is stupid to hold that God is everywhere but not in the image to whom a pious Hindu offers his reverence.

People are told that Hindus believe in fate and that they do not therefore, have faith in human endeavour. This is totally wrong. Hindu religion lays down that nothing is produced except by causes, including human endeavour. It lays down that it is man's duty to act and to act according to *Dharma*. There are great Western philosophers who also have come to the conclusion that everything is predetermined, including your own volition and consequent endeavour. Hindu religion believes this too; but it definitely wants men to act, and act according to *Dharma*. You should perform what you are expected to perform according to the accepted rules of right conduct. Man has the freedom to act and shape his destiny. The doctrine of *Karma* lays down that every act, word and thought leaves its unchangeable effect, but you can always modify the effect by a fresh act. Whether this act of yours is the result of real free will or whether even that is pre-determined by unchangeable causes is a grand mystery both in Hinduism and in the latest Western philosophy. But we *feel* we are free and we should enjoy that freedom and utilise it to do what is right. This is the rule in Hinduism as in other religions. The world is God's play, but we should all act our parts in the way of *Dharma*, because it is God's play, not *our* play. It is serious life for us. Hinduism unmistakably lays down the doctrine of reponsibility.

Hinduism lays down that death does not end the story of a soul's life. Death helps the soul to throw off one body and to take another body to work out the account of good and bad deeds. Just as energy or matter in physics cannot be destroyed, the soul of man cannot and does not die and disappear from existence. Death is only a phenomenon of transfer of habitation. Rebirth does not carry memory forward. Everyone begins anew with disabilities and endowments based on the previous life, and a new opportunity arises with each

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for progress or degeneration, or ation. When you are inclined to arsh or forget the duty of tender- remember that it may be your father or mother or sister or wife brother or child or beloved friend asks for your love and compas-

ke Christianity, Hinduism also its votaries that one can get ab- ion for sin by surrender to His e and through prayer and peni- . The mercy of God is incor- ted in Christianity in the image Jesus His son. In Hinduism it is rporated in the image of the Su- me Mother who is always associat- with the Supreme Father. They are and yet they are apart, in order help our understanding of Him. We e a loving and forgiving Mother whom we can appeal, before whom can confess and to whose grace if surrender, we shall obtain her in- cession. This is exactly the same as Christian's faith in Jesus.

Our daily lives and thought should under Hinduism be pure and good, even as they should be under Christianity. *Dharma* is the all-important name given in Hinduism for what is right and should be done by any person under any given circumstances. Do not deviate from it, says Hinduism, when you are pursuing any object, be it wealth or pleasure or spiritual progress. *Dharma* is the mariner's compass of life. It is that which holds society together. It is that which makes the human family one, and make it also one with the rest of living beings. There is a voice within, which, if we care, we can hear. It is conscience, Socrates's Deamon, the Iswara in the heart according to Hinduism.

So this is Hinduism. It is a great religion and it was given to us by great and good men who lived pure and divine lives and thought high thoughts.

[Courtesy: *Indian Student, 1964,* Sheffield]

THUS SPAKE LORD MAHAVIRA—*Contd.*

rved in thought, word and deed. e mere thought of killing is much a moral evil as actual kill- g.

Q: Who is a foe and who is a nd?

A: Sin is the enemy of the soul d virtue is its friend. Devotion ignorance bestows ignorance and otion to self-knowledge or *jnana* stows knowledge; for it is well ablished that a thing can grant only at which it possesses. As the yellow af of the tree falls to the ground when its days are over, even so the life of a man will come to its close.

Suppose someone comes to you and asks you to hold in your hand a red-hot iron ball, would you do so? If you cannot be expected to do so, you cannot expect others to do it. As you would like to remain unmolested, so do not molest others... Be kindly disposed to every one.

Desire and greed are the chief causes of the prevalent chaos in the world.

[*Compiled by* Virendra Kumar Goyal]

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Homage to Shakespeare

V. A. Sundaram

WHO are we, manikins, to write about Shakespeare, the king of poets? Paeans have been sung in his praise. He was honoured in his generation and was the glory of the Elizabethan age. His great contemporaries, Ben Jonson, Marlow and Spenser extolled him. Every great English poet has burnt incence before Shakespeare's shrine at Stratford-on-Avon. His home has become a place of pilgrimage for all literary artists, travellers and musicians.

For the first two centuries, his reputation was confined to the British Isles. But today his fame is written in the skies. Shakespeare is known all over the world. It is because English has grown into a world language. Shakespeare has also become a poet of world renown. Homer is majestic, Dante is great and Kalidasa is grand. But Greek, Italian and Sanskrit languages still remain insular and are read only by the *elite*.

With the dawn of the 19th century in England, Shakespeare's reputation rose sky-high. Wordsworth, Coleridge, Hazlitt, Lamb, Landor, Shelley and Keats bowed in reverence before the immortal bard. Shakespeare became a demi-god to poets and writers. Hazlitt established Shakespeare's intellectual supremacy by his masterly lectures on the poet. Charles and Mary Lamb popularised Shakespeare by writing his tales in simple prose. Landor felt the ma touch of the poet. Shelley became ardent admirer of Shakespeare a found solace in *Tempest* when was floating on the sea in Le Shakespeare's Sonnets inspired S ley to compose his *Epipsychidion*.

During the past century and h love of English literature has gro enormously. Shakespeare's plays enacted in many theatres of the wo They have been translated into ma languages in Asia and Euro Though England has ceased to b world power, Shakespeare contin to be a world poet.

He has cast his spell on mank He shows in his dramas, huma profundity and tenderness. He painted his characters on a big c vas and his golden words are lo as the colours of Leonardo da Vi Shakespeare has scattered gems profusion.

Mankind owes a deep debt of titude to this great dramatist who stirred the world.

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Whatever can be known of the heart of man may be found in Shakespeare's plays.

—Goethe

An Image of Shakespeare

Dr. C. P. Ramaswami Aiyar

ACCEPTING the traditional date, we shall be celebrating on April 23, 1964, the 4th centenary of Shakespeare's birth. Why do we celebrate the event here, in India?

Swinburne, an expert in the poetic instrument of the English language and its harmonies, in his well-known eulogy on Shakespeare, has rightly remarked:

"Of poetry, pure and simple, imaginative and sublime, there is no master who has left us more; of humour, there no master who has left us as much so high a quality and so deep an insight; of women as of men, there is no who has created so many, so surely endowed with everlasting life."

It is for such distinction that Shakespeare's literary sway extends far beyond England. His influence has been widespread and continuous in India during the last two centuries. Most of his better plays have been translated into Hindi and Bengali; and Indian dramatists, even in the far South, have been shaped by him in characterisation, plot and technique. P. Sambanda Mudaliar's adaptations of Shakespeare are well-known in the Tamil country. Professor Sundaram Pillai and K. R. Srinivasa Iyengar are other authors whose allegiance to Shakespeare is obvious.

In Bengali, of course, before and after Madhusudan Datta, Rabindranath Tagore and D. L. Roy, Shakespearean example has had a lasting impact on all dramatic productions. In a valuable article by Srimati Tillottama Daswani contributed to the Indian PEN in November 1963, Shakespearean influence on Kannada, Marathi, Punjabi and Malayalam has been noticed.

Germany owed no small part of its literary inspiration to Shakespeare, the translations of whose works into German have been pronounced to be the most nearly approximate to the original. Indeed, it may be observed that there is no country and no literature

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in the New or the Old World which has not drunk at the well-spring of Shakespeare.

The renowned German translation was carried out with loving care by August Wilhelm von Schlegel (1767 to 1845) who among others translated all the works of Shakespeare into the German language with the assistance of his wife. Goethe and Lessing are amongst those in Germany who have fully appreciated Elizabethan literature and especially the Shakespearean drama.

The Revolutionary German poet, Ferdinand Freiligrath (1810 to 1876) who lived in England from 1857 to 1868 translated the works of several English poets and some plays of Shakespeare with great skill. The noted German lyric poet, Heinrich Heine, author of the *Reisebilder* (Travel pictures), *Atta Troll* and *Buch der leider* (book of songs), produced in 1839 a study of Shakespeare's "Madchen und Frauen" (girls and women).

Gervinus, a very widely-read Shakespearean critic in my college days, has, with German thoroughness, not only collected an amazing array of facts but also embarrassingly attributed to Shakespeare absolute infallibility and universal knowledge. It was only during the Romantic Revival in France, headed by Victor Hugo, that the French began a sympathetic study of Shakespeare. Stendhal, however, had already produced his valuable *Racine et Shakespeare* in 1823.

Shakespearean criticism and appreciation began with Ben Jonson in England and was specially conspicuous in the 19th century. Charles Lamb, in his fine essay on the tragedies of Shakespeare, observed: "The truth is, the characters of Shakespeare are so much the objects of meditation rather than of interest or curiosity as to their actions, that while we are reading any of his great criminal characters, Macbeth, Richard, even Iago, we think not so much of the crimes which they commit as the ambition, the aspiring spirit, the intellectual activity which prompt them to overleap those moral fences." He remarks with his usual felicity, "Shakespeare's plays are natural, indeed they are grounded deep in nature, so deep that the depth of them lies out of the reach of most of us."

Coleridge's memorable contributions to the criticism and analysis of the dramatist whom he justly termed 'myriad-minded', Walter Savage Landor's citation of William Shakespeare and many essays by Hazlitt, Leigh Hunt and De Quincey, constitute an impressive monument to the genius of Shakespeare.

The *Cambridge Shakespeare* edited by Aldis Wright, and the Variorum edition of Dr. Furness are the definitive authorities on Shakespeare, although scholars like Quiller-Couch and Sir E. K. Chambers as well as Saintsbury and Edmund Gosse have contributed to a fuller understanding of Shakespeare's mind and art. Sir Sidney Lee's *Life* is of course indispensable to students of Shakespeare and John Drinkwater has finely characterised his many-sided personality.

It is perhaps not remarkable that in France, the home of classical tradition and of precise and regulated Alexandrine verse, Shakespeare's hegemony was not admitted in the 17th

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A scene from the film of Shakespeare's Henry V.

d 18th centuries. Most persons are are of the fierce and almost dis- ful criticism of Shakespeare by taire who pronounced him guilty bombast, violence and vulgarity. is is easily explicable because Vol- re represents the apotheosis of so- isticated and artificial wit and irony hereas Shakespeare is the embodi- nt of all that is natural and spon- eous in human life and literary ex- ssion.

French, and especially Voltairean fluence, was profound in 18th cen- y England, and Fanny Burney, in r diary (1785), reports George III saying "Was there ever such stuff s a great part of Shakespeare? Only e must not say so."

Horace Walpole, in one of his characteristically light-hearted letters, pronounced his opinion thus: "One of the greatest geniuses that ever existed, Shakespeare undoubtedly wanted taste." Any one acquainted with George Bernard Shaw and his love of pungent paradox will not be surprised when he exclaims that all great truths began as blasphemies, or when in his Dramatic Opinions and Essays, he insists, "it would positively be a relief to me to dig Shakespeare up and throw stones at him."

What Bernard Shaw really wished to do all the time is described as follows in *Fanny's First Play*: "it is all that the young men could do for the old, to shock them and keep them

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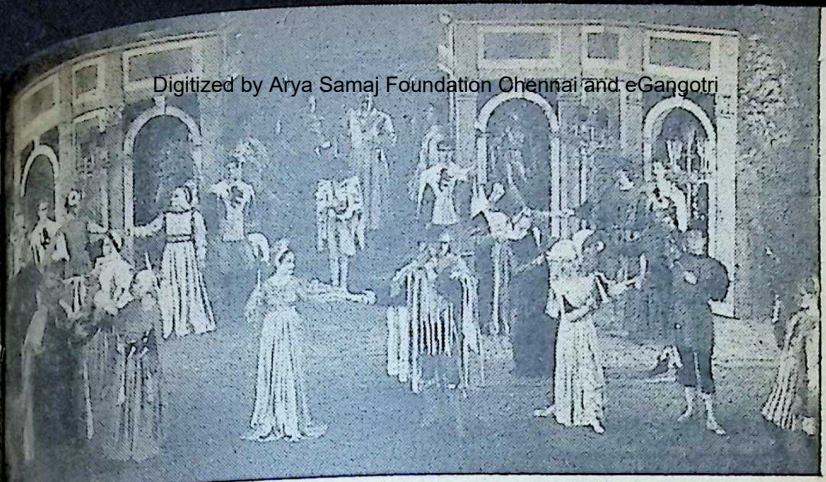

Scene from Shakespeare's Much Ado About Nothing *which was produced 1950 at the Royal Shakespeare Theatre, Stratford-upon-Avon, starring the incomparable Sir John Gielgud and Dame Peggy Ashcroft.*

to-date." Alexander Pope, who was the Bernard Shaw of his generation, says that Shakespeare "for gain, and glory, winged his roving flight."

That leader of fashion and prince of letter-writers, Chesterfield, asserts: "Shakespeare's genius had been cultivated, those beauties which we so justly admire in him, would have been disgraced by those extravagances and that nonsense with which they are so frequently accompanied". The gently ironical Goldsmith, in *The Vicar of Wakefield,* refers to Shakespeare thus: "With other fashionable topics, such as pictures, taste, Shakespeare and the musical glasses".

So much having been culled from those writers whose mental bent and inclination were "artificial or unshakespearean" let us, on the other hand, remember what Ben Jonson, his own contemporary, said of Shakespeare:

"Soul of the Age,
The applause, delight, the wonder of our stage,
My Shakespeare, rise,
Thou art a monument, without a tomb,
And art alive still, while thy book doth live,
And we have wits to read, and praise to give."

Milton, with all his classical scholarship and lofty sublimity of outlook, was enthralled by "Sweetest Shakespeare, Fancy's child", and loved to hear him

"Warble his native wood-notes wild."

His Epitaph is too well-known to need quotation.

Dr. Samuel Johnson's opinion, coming as it does from a classical scholar and a contemporary of Pope, may be quoted *in extenso*:

"When learning's triumph o'er her barbarous foes
First rear'd the Stage, immortal Shakespeare rose;
Each change of many-colour'd life he drew,
Exhausted worlds, and then imagin'd new;
Existence saw him spurn her bounded reign,
And panting Time toil'd after him in vain."

Dryden asserts, "No subject of which any person wrote but is better

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done in Shakespeare", though he also says elsewhere that Shakespeare had the largest and most comprehensive soul of all poets—*despite his faults.*"

Anyway, from the beginning of the Romantic movement of the 19th century, there has been really no dissentient voice heard with reference to Shakespeare's all-round supremacy in the domain of poetry and the drama. Keats declared "I have good reason to be content for, thank God, I can read and perhaps understand Shakespeare to his depths."

Coleridge did more than perhaps anyone else, through his critical essays and addresses, to establish Shakespeare on the pinnacle he occupies today. Charles Lamb, in his never-to-be-forgotten Dramatic Notes, and Hazlitt, came only next to Coleridge. Wordsworth's characterisation of Shakespeare's Sonnets as the key with which he unlocked his heart is justly celebrated. And Robert Browning sang:

"Shakespeare was of us, Milton was for us,
Burns, Shelley, were with us—they watch from their graves!"

thus emphasizing Shakespeare's closeness to all humanity.

Mrs. Browning, in her *Vision of Poets,* epitomised Shakespeare best of all when she referred to him thus: "Eyes sublime with tears and laughter for all time." In America R. W. Emerson wrote:

"Nor sequent centuries could hit
Orbit and sum of Shakespeare's wit."

Robert Bridges the Poet Laureate sings:

"Lo Shakespeare, since thy time
Nature is loath
To yield to art her fair supremacy."

I have, thus far, spoken *ab ex* of Shakespeare and the resist growth of his reputation. Let me n turn to the substance of Shakespeare contribution to art. In the first pla as Swinburne affirmed, "Of good a evil, in all their subtlest and su limest forms of thought and acti and revelation, he knew more th ever it has been given to any oth man to know."

In addition, he was the writer some of the sweetest songs that ha ever been composed. Shakespeare mastery over verbal harmony and t magic of song may be illustrated passages beginning with: "Blo blow thou winter wind"; "Heigh h Sing heigh ho! unto the green holly "No, Time, thou shalt not boast th I do change"; "Tired with all the for restful death I cry."

The expression, "not seeing t wood for the trees" is a trite one b it is apposite with reference to t common reaction to world class like the Valmiki *Ramayana,* Bhart hari's *Neeti Sataka* and the works Kalidasa in Sanskrit, the *Tirukku* in Tamil and the Bible and Shake peare in English.

We mouth unthinkingly and u consciously in daily life so ma passages or expressions taken fro these works wholly forgetting th origin that we are apt to ignore th context and even the existence an supremacy of the authors. A fopp person in fact, is reported to ha said "I do not care for Shakespeare he is so full of quotations."

It is impossible to do more th briefly refer to the peaks and t

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lights of Shakespeare's achievement; but I have endeavoured to reduce the impressions made on an man mind by the study of a dramatist whose easy perfection of language, mastery of song and characbuilding can be matched only by almiki and by Kalidasa and Bhavati at their best.

When we contemplate Shakespeare's ion, we must not imagine that he s teaching any lesson as such. In *Hamlet*, for instance, the hero starts an optimist, discovers the evil ound him and goes through periods despondency and fierce opposition. e is, however, finally and sorrowly reconciled to the world around m.

In *Othello*, the hero's life is on a and scale. He encounters violence, ousy, intrigue and evil, as well as ure and great love which he fails to rize at its true worth. In the end ere is a terrible and fateful reconiation.

The English poet, Campbell, conluded that when Prospero in *The Tempest* forsook his magical powers, Shakespeare was thinking of his withdrawal from the magical world of the age. In any event, Prospero, the very human philosopher *cum* magician, and the delicate and idyllic Miranda, Caliban, the embodiment of the earthy elements and Ariel, the elf who is also a Minister of Fate, constitute fittingly the culmination of the dramatist's lifework.

Quite recently it has been stated in a penetrating study of Shakespeare entitled *Shakespeare and the Nature of Man*, by Theodore Spencer, that many circumstances, intellectual and otherwise, at the end of the sixteenth century combined to produce one of those periods when, with a sudden shock, men see themselves in new relationships and become aware that the new lights they have discovered only make the surrounding darkness more portentous and profound.

T. S. Eliot, a true poet and seer, in one of his essays, affirms that the standard set by Shakespeare is that of of a continuous development—a development in which the choice of both the theme and of dramatic and verse techniques in each play seems to be determined by his state of feeling and by the particular stage of his emotional maturity at the time. He adds, "The full meaning of any one of his plays is not in itself alone but in that play, in the order in which it was written and in its relation to all of Shakespeare's other plays, earlier and later. We must know all Shakespeare's work in order to know any of it."

It would be correct to say that Shakespeare's presentation of characters like Hamlet, Othello, Lear, Cleopatra, Imogen and Miranda goes deeper than any codification. It is the individual human life, the thing itself underlying codification that Shakespeare gives us and which makes him in Ben Jonson's familiar phrase "not of an age but for all time."

This sketch may appropriately be concluded with another quotation from Theodore Spencer dealing with the posture of affairs in Shakespeare's days in comparison and contrast with the outlook and the needs of our own time:

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Queen of perfumes

Priya

The romantic perfume of Priya creates a dreamy environment. You look charming, flower-fresh all day long even during the sultry summer days.

BENGAL CHEMICAL

CALCUTTA • BOMBAY • KANPUR

"Our situation may perhaps be seen as the reverse of Shakespeare's, as our time may be described as a time when the new forces were not essentially disruptive but collective, and when man's orderly relations to the aspects of his world were not broken but are sought to be restored in a new shape.

"If this is to happen—and enormous resources of thought and activity will have to be used to make it happen—literature will inevitably reflect that situation. Prophecy is, in such matters, rash, but we can safely say that if a first-class writer is to appear in our country he will have to present, in an artistic form that is taken for granted by his audience, the individual experiences of human beings in relation to themselves, to society, and to the larger forces that control them.

"The best writers of our generation have already recognized this responsibility, and any future historian of our time, in considering the work of Thomas Mann, of Proust, of Eliot, Yeats and Joyce (and there are others besides these), will see that each of them, in various ways, has been seeking for that ordered pattern of relationships which is the only true universality. Perhaps, for a complete expression of our age, we shall need a writer greater than any of these.

"Or we may, as seems likely, find that our time will be expressed in another form than that of the merely written word; the movies and the radio are closer to our lives than anything on a page. But whatever medium he may use, it is clear enough that the great interpreter of human life in our century, if he appears, will have to be in as intimate touch with the central problems of our thought and emotions as was the dramatic art of Shakespeare with the Renaissance conflict about man's nature."

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Two Characters From Shakespeare

Sri Prakasa

WHEN, a long time back, a friend asked me which three among the authors whose books I might have read I liked best, I unhesitatingly and on the spur of the moment replied: "Vyasa—or whoever wrote the *Mahābhārata*—Shakespeare and Jules Verne."

Though many years have passed since then, I still adhere to my old opinion. Unfortunately I am not a very well-read man; and though I mentioned these three great writers, I cannot pretend to have read at all carefully even a tithe of what they wrote. Still, memories of my studies of their books in my earlier years survive; and even today I turn to them for recreation when the heart is troubled and the mind tired.

I may perhaps provoke a smile of ridicule among my readers, when from what I have written, it is quite clear that I am totally unfamiliar with the great modern authors. I cannot even claim to have read the whole of Shakespeare's works. But the impact made on one by the heroes, heroines and villains of Shakespeare's plays are so vivid that even if one has no claim to be called a literary authority, one can write enthusiastically about those characters.

One of the most glaring drawbacks that I find amongst us Hindus, is that we are not good friends. The ideal of loyalty amongst us seems to be totally confined to a wife's relationship towards her husband. There is a very strong public opinion against a woman who strays from the path of strict faithfulness towards her spouse. There is, however, no public opinion against a friend abandoning a friend.

Among other communities, particularly among Muslims, fidelity in friendship—affection between man and man—is a virtue very highly lauded and esteemed. Among Hindus, if one is told that someone has not been faithful to his friend, there is no positive condemnation. It is accepted as an excusable, if not normal, facet of human nature.

From what I have read of the literature of our own land, I have found only one example of true and constant loyalty in friendship between one man and another. That example is in the Sanskrit drama *Mudrā Rākshasa* where Charan Dās and Rākshasa prove their fidelity for each other even at the risk of life. There is another example in *Mrichchhakatikam*, but there the danger faced is of a negative type when a friend denies that the person in a ve-

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hicle was the one wanted by the police.

Though the word *sakhā* or *mitra*, translated as "friend" is very common in Sanskrit literature, it is used not in the sense of "friend" as it is understood in English, but really denotes a dependent or a devotee. Arjuna who is described as the *sakha* of Krishna, is a disciple. The messenger in *Kiraataarjuniya* referring to himself as *sakha* is an employee. The friends of kings like Māndavya of Dushyanta in *Shakuntalā* though called *sakhās*, are really buffoons or jesters—the "fools" of English literature —privileged to take liberties with their masters to keep them amused.

In such circumstances, if I come across stories of deep loyalties in friendship such as those of Damon and Pythias or Antonio and Bassanio, I am very deeply moved. Though not all friends are always put to so severe a test, there is no doubt that friendships in the world in general do mean very much more than they do to us Hindus.

Thus Antonio in Shakespeare's *Merchant of Venice* attracts me more than any other among the characters in the plays of the great dramatist that I have read or can recall. The story is well-known. Bassanio—a noble but impecunious Venetian—asks Antonio, his friend, for a loan of money so that he could prosecute properly his suit with a rich heiress. Antonio though a wealthy merchant, was at that particular moment, short of cash. So he goes to Shylock for the loan. Shylock was a Jew, and was held in great contempt by Christians for his usury. Antonio particularly despised him, and had made no secret of h contempt and hostility towards his Shylock consequently hated him; an when he got a chance to wreak h vengeance, he did not hesitate to d so.

The terms of the loan were unb lievably harsh. Shylock would le only if Antonio was prepared to give pound of his flesh in case the sum a vanced was not paid in time. An nio's ships were on the high seas, a he was expecting a rich return befo long from his trade. He, therefo readily agreed to the terms. Shylo seemed to have heard that Antoni ships were wrecked and so was su of being able to "feed fat the ancie grudge that he bore" Antonio.

The money was advanced by Sh lock and paid by Antonio to Bassan who succeeded in his suit, and w duly married to his lady-love Port Antonio's ships failed to arrive a Shylock claimed his pound of fle The case went before the Duke w could not help decreeing it in t Jew's favour. Portia in the guise a lawyer argued for Antonio a begged for mercy from Shylock w was adamant, and would listen to pleading or exhortation.

So Antonio came forward to Shylock cut out a pound of fl from whichever part of the body liked. But Portia's ingenuity ca to the rescue of Antonio. Portia sisted that as Shylock was enti only to a pound of flesh, he sh shed not a drop of blood. As viously no flesh could be carved from the living body of a hu being without letting out blood,

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was completely defeated and dis-
ed. The story ends happily.
unflinching fidelity of Antonio
his friend is most touching. He
gets money for his friend in
—and that too on such harsh
When all arguments fail, An-
offers himself for vivisection.
a fine example of devoted
ship, and has a lesson for us
Friends would seldom be
ed to go to such extremes to
their faithfulness, but we can
st forbear from the many avoid-
wrongs that we inflict on those
call our friends.

* * *

The other character who made the
est impression on me is the
iful but tragic Desdemona of
kespeare's *Othello*,—a perfect pic-
of maidenly love, wifely devo-
and conjugal fidelity. The story
soon told.

Desdemona is the daughter of Bra-
tio, a Senator of Venice. Othello,
brave Moor in the service of the
of Venice, was a constant visitor
the Senator's house where he re-
d the father and daughter with
ies of wars and battles in distant
s of the world and his own part
them. Othello like Moors in gene-
was black in colour and far from
some, while Desdemona was of
fairest complexion and an unri-
ed beauty.

The thrilling stories of Othello's
ards and heroism won the heart of
innocent maid. It was not possi-
for Brabantio to agree to a match
this, and so the pair eloped and
secretly married.

Just then news came of a great dis-

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turbance in Cyprus, and the Senators met in haste to take stock of the situation and meet the peril. They asked Othello to be summoned to their presence so that he could be instructed to proceed to Cyprus.

In the meantime, Iago, one of the most wicked characters that the ingenuity of a dramatist could create, informed Brabantio that his daughter had fled with the Moor; and when he came to the Council table, he was so full of his own grief that he wanted the Duke and Senators to decide his case before they looked into public affairs. Thereupon Desdemona was also summoned and asked what had happened, for the father had insinuated that Othello had used improper means to win the affection of his daughter.

Desdemona told the simple story of her love; of how she was attracted to Othello; and how out of her own free-will, she had married him. The Duke and Senators decided in favour of Othello who thereupon proceeded to Cyprus accompanied by his newly wedded wife. Cassio and Iago who belonged to Othello's entourage, also went with him. Cassio was promoted to a position to which Iago had aspired. Iago therefore was very angry, and was wanting to harm everybody. He manoeuvred matters in such a way that Cassio fell into disgrace and was demoted by Othello. Desdemona feeling that a wrong had been done, pleaded hard for him with Othello.

This gave an opportunity to Iago to poison the mind of Othello against Desdemona by insinuating that she was unfaithful to him and had developed an illicit passion for Ca Othello was stupid enough to bel all the evil that Iago instilled in mind against Desdemona, and night he strangled her to death. truth, however, was discovered im diately after the cruel deed; but lost life could not be recalled. Th were further deaths making *Oth* perhaps the most moving tragedy Shakespeare.

What attracts me in Desdemona her courage in loving the Moor his bravery despite his complexion lack of the social graces which aristocratic maiden like her wo have valued so highly. She even de her father and endangered her f tune in the pursuit of her love. I spite obvious risks, she boldly st for her husband against her fa before the highest authorities in State, and accompanied him even the wars. Then casting aside w would be very obvious embarra ments, she pleads for an officer her husband who she thinks, has be wrongly punished; and though cr ly heckled and tortured, she rem truly faithful to her husband e when she has to pay for her fide with her life.

In the freedom that she exercises the choice of a husband and the co radeship she extends to him af marriage, she comes very near t modern ideal of a maid and wife. her unwavering faithfulness to h husband despite all odds, she com very close to our own high ideal o wife. She thus presents a picture a perfect woman, combining the b of both the old and the new, and should greet her as such.

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Shakespeare's towering genius has put into the shade the work of his many talented contemporaries. The author discusses them here to show how far they stimulated him and the impact he made on them.—Ed.

hakespeare nd His Contemporaries

. Salingar

HERE must always remain a arge share of mystery about workings of genius, but at the time it seems clear that for s to reach the highest achieve- he needs the help of an en- ment providing intellectual ichment, stimulus and competi-

uch was the good fortune of lliam Shakespeare. He grew up in untry enjoying peace, if a pre- ous peace; in an England newly ious of her importance in world s, thanks to efficient government the adventurousness of her mer- ts and seamen; and he worked a thriving, overcrowded capital, for the first time the busiest port Europe.

is contemporaries could write for varied public, representing many ents in the nation as a whole, still ched to old traditions of thought eager to assimilate the newer cul- e of the Renaissance.

n literature, outside the theatre, age of Shakespeare was also age of Spenser's *Faerie Queene*—part national epic, part chivalric romance, and part moral allegory; the age of Donne, with his love lyrics and poems of religious experience, at once introspective, analytic and realistic; and the age of Bacon, who prepared the way for the outward-looking experimental science of the 17th century.

But the principal centre of national culture during Shakespeare's career was the London theatres, in which he was doubly involved (as actor and playwright); they learned to express the imaginative energies of England more fully at this time than ever before or since.

They attracted the scholarly and the illiterate, the courtier and the shopkeeper, the sightseer and the cutpurse. And the dramatists, always in a hurry to find new material, compounded native and foreign traditions of story-telling and play-making, farce and history, literature and folk-lore.

Play-acting was an ancient and widespread avocation in England, but new as a profession. The decisive steps in preparation for Shakespeare's

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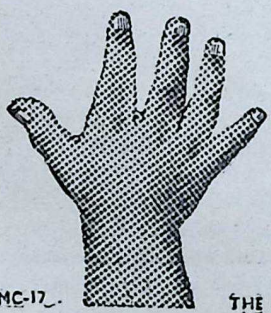

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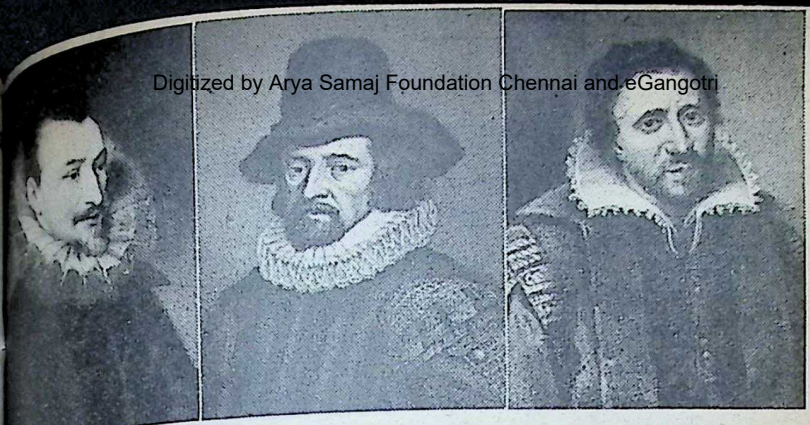

Edmund Spenser *Lord Bacon* *Ben Jonson*

were the building of the first nent theatre in London in 1576 n the future playwright was a ial schoolboy aged 12) and arrival in the 1580s of new writers, ly from the universities, to supply increasing demands of the London g companies.

Similar events took place at the e moment in Spain, but the two t national dramas of the late aissance grew up independently. n Shakespeare went to London t 1586, modern poetic drama was rishing already, but still in the e of novelty and experiment.

Shakespeare learned a great deal m his immediate predecessors. He k hints from the comedies of ver- l wit devised, mainly for Court formance, by John Lyly; he owed the lead of Robert Greene d Thomas Kyd, both writing for e popular stage, in romantic come- s and in tragedies of violence and rigue.

Above all, he was impressed by his st contemporary, Christopher arlowe (1564-93), who startled his atic with a new type of stage hero d a new rhythm of stage speech. In tradition of stage writing already biased towards declamation but fumbling in technique, "Marlowe's mighty line" made a decisive impact.

Marlowe fixed blank verse as the chief medium of stage dialogue, giving it a new tone of resonance and determination—

> Nature, that fram'd us of four elements,
> Warring within our breasts for regiment (*supremacy*)
> Doth teach us all to have aspiring minds....

And his heroes are men of vast ambitions, defying the limits of morality and custom: Tamburlaine, the Scythian shepherd, is shown as the conqueror of Asia; the merchant, Barabas, in *The Jew of Malta,* seems at first to dominate the Mediterranean, gathering "infinite riches in a little room".

These heroes are enlarged beyond human proportions, but at the same time Marlowe, with his darting intelligence, could see something of their unreality. In *Edward II* he tried a new departure; in *Doctor Faustus* he showed the downfall of an "aspiring" magician. *Doctor Faustus,* which so stirred Goethe's admiration, is still largely a medieval play. But, more important, it was also the first modern

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tragedy—the first in which we are made to feel a deep conflict within the hero's mind.

For Shakespeare, Marlowe was a stimulus but not a model. Shakespeare had more of common humanity than Marlowe, a keener sense of the links that bind an individual to his fellow-men and the present to the past. Thus, while Marlowe's *Edward II* is mainly the personal tragedy of an unhappy king, Shakespeare's plays of English history show—for the first time on the English stage—the enduring problems of monarchy and the continuous life of the nation.

By the paradox of genius, he could also see much further into the recesses of character than could Marlowe: his Shylock is a unique personality, whereas Barabas is little more than a colourful monster.

Marlowe's second heir, and the second greatest of Elizabethan dramatists, was Ben Jonson (1572-1637). Jonson also shows "aspiring minds" in his characters, but he shows them satirically, as balloons about to burst. On one side, he had a scholar's passionate belief in the permanent value of the classics: his *Volpone* is a brilliant satire against capitalism, set in contemporary Venice but based on stories of legacy-hunters in Imperial Rome.

On the other side, as in his second masterpiece, *The Alchemist* (1610), Jonson was also a close observer of London speech and behaviour, a caricaturist with a delight in the farcical and the absurd that was not to be equalled in English comic writing before the novels of his admirer, Charles Dickens. With his intent but external observation of character, Jon illustrates by contrast the distinc originality in Shakespeare.

In comedy, the second generation Elizabethan dramatists, from ab 1600 onwards, followed Jonson rat than Shakespeare—although Fals was the most popular character the age. But in the writing of trage Shakespeare's powerful psycholog insight left an immediate mark.

Tourneur's *Revenger's Trag* (1607) could be described as strange blend of *Volpone* and *He let;* but the slightly later tragedies Webster and of Thomas Middle (1580-1627) deal with emotional co flicts.

Middleton's *Changeling* is a pe trating study of temptation and cri of struggles between instinct and cl consciousness. With its bourge characters and its plain, intim poetic language, close to everyd speech, it seems already to point f ward towards Ibsen. But it co not have been written without t example of *Othello.*

The Changeling appeared about years after Shakespeare's retirem about six years after his death 1616. But by this time the Lond public was falling apart and a sect of national opinion was hostile to t theatres altogether; the opportuni that had been offered to Shakespe were not to be repeated.

It was part of Shakespeare's gen that he could seize his opportuniti it was part of his opportunity t there were others writing for theatre at the same time, who co either in some way or else pr from his example.

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....Shakespeare's world—though it is not a world Where the lights always shine or the verities always rule—is nevertheless a world which doesn't obscure or laugh away the basic moral issues....

Shakespeare's Moral Artistry

K. R. SRINIVASA IYENGAR

SHAKESPEARE, said Johnson, is "so much more careful to ase than to instruct, that he seems rite without any moral purpose." t this should appear too down- t. Johnson also added: "From his rings indeed a system of social duty y be selected, for he that thinks onably must think morally". This only means that reason and rience, not dogma and theory, go- rned Shakespeare's plotting and racterisation; he was writing dra- not campaigning "to make the rld better". He was not interested proving a case, nor in projecting a rmal philosophy. His plays have no detachable "morality", though y do have a circumambient moral osphere. Shakespeare didn't tell audience what they should do, presented certain recognisable man situations in which (as it were with the connivance of the audience) certain things were being done.

He was a practical dramatist writing for the "great variety" of common theatre-goers, and both dramatist and audience hankered after an earthly crown, and well understood the limits of the practicable and the permissible. Life was hard, the bludgeonings of chance and ironic circumstance were numberless, but happiness too *was* realisable on earth and was indeed often realised by the fortunately and wisely endowed. There is thus a moral wholesomeness about the plays that clearly stemmed alike from the moral health and moral artistry of the dramatist himself.

Some recent critics seem to think that Shakespeare was throughout specifically preoccupied with moral issues. Donald A. Stauffer, for example, has studied in his *Shakespeare's World of Images* (1949) the complexity of Shakespeare's thought and the evolution of his moral ideas through the various periods of his dramatic career.

Russell A. Fraser, in his *Shakespeare's* Poetics (1962), has tried to show that Shakespeare but rendered in terms of dramatic art the moralistic patterns popularised in the Renaissance emblem books—that

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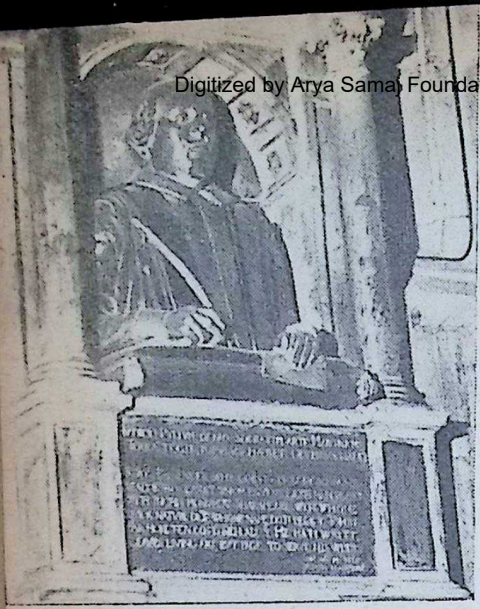

The Shakespeare Monument in the chancel of Holy Trinity Church, Stratford-upon-Avon, where the poet-dramatist is buried. The monument was erected within a few years of his death.

is, the Elizabethan counterparts of the Sunday strip-cartoons of our time.

Another critic, John Vyvyan, has affirmed that Shakespeare's plays are (among other things) "magical poetry, excellent theatre, and ethical theorems of Euclidean logicality." Poetry, certainly; excellent theatre, too; but Euclid? It was not Bacon that wrote Shakespeare!

There is also *As They Liked It*, Alfred Harbage's classic study of the moral impact of Shakespeare's plays on his audience, first published in 1947 and recently reissued with a new Foreword; "perhaps the best book on our subject yet published," according to J.I.M. Stewart. In his original, rather aggressive, Preface, Harbage affirmed the "moral homogeneity" of Shakespeare's plays and their "harmony with the tastes and convictions of "a large and representative audience, a cross-section of the humanity of his day."

Shakespeare at once morally "excited" his audience and finally "reassured" them: the violence of the effervescence and solution was followed by the purity and self-sufficiency of the crystallisation. Being an artist Shakespeare made the excitement as well as the reassurance "pleasurable."

It is this, Harbage said, that distinguishes Shakespeare's plays from "the more pretentious fiction of our own day," which often gives us the worst of both worlds—"excites but does not reassure, disturbs but does not stimulate, engages our interest but does not win our love."

Shakespeare was neither casuist nor preacher, neither partisan nor propagandist; he was a man, and he wrote for men. He was an artist who turned the raw-stuff of human life—whether he encountered it in an old tale or poem, in a play or historical narrative, or in his own life or the life around him—into dramas that gave present delight as well as quickened the audience's moral sense like light playing on placid waters.

While Shakespeare didn't go out of his way to prod or provoke his audience (as, for example, an Ibsen or a Brecht did or an Ionesco or Beckett does), he didn't either make a virtue of moral obliquity or neutralism. Coleridge mentioned as one of the distinguishing characteristics of Shakespeare's dramatic art his keeping throughout to the "high road of life".

Shakespeare has no innocent adulteries, no interesting incests,

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ous vice;—he never renders amiable which religion and reason alike teach us to detest, or hides impurity in the garb of virtue... If he occasionally discloses a keen sense of delicacy, he never injures the mind; he neither excites, nor flatters, passion, in order to degrade the subject of it; he does not use the faulty thing for a faulty purpose, nor carries on warfare against virtue, by causing wickedness to appear as no wickedness... In Shakespeare vice never walks as in twilight; nothing is purposely out of its place;—he inverts not the order of nature and propriety....he has no benevolent butchers, nor any sentimental ratcatchers.

all this, Shakespeare must have and found an ally in his audience, for otherwise he couldn't prospered as a popular dramatist. Harbage's very title *As They Like It* seems to stress the fact that plays were a feat of collaboration between the responsive, appreciative audience and the morally sensitive dramatic artist:

> Shakespeare and his audience found each other, in a measure created each other. He was a quality writer for a quality audience...The great Shakespearian discovery was that quality extended vertically through the social scale, not horizontally at the upper genteel, economic, and academic levels.

more, between them, Shakespeare and "They", "created the humane climate of subsequent generations, including, one hopes, our own."

This is not the whole truth, however. Pope, in the Preface to his edition of Shakespeare, said that "the audience was generally composed of a meaner sort of people." Robert Bridges, in his 1907 essay on the subject, blamed Shakespeare's audience for corrupting his art as a dramatist. More recently, Walter Kaufmann has argued (in his *From Shakespeare to Existentialism*, 1959) that Shakespeare wrote down to a "boorish, lecherous and vulgar audience."

Probably the truth of the matter was that his audience was neither the ideal promoter nor the complete perverter of Shakespeare's dramatic art. Bradley is thus right when he says that Shakespeare "neither resisted the wishes of his audience nor gratified them without reserve....he gave the audience what it wanted, but in doing so gave it what it never dreamed of."

Shakespeare's "popular" audience, whatever its predilections and shortcomings, lacked neither imagination nor a feeling for poetry; it no doubt asked for "shows" and bustle and battles, for musical catches and clowning and bawd, but it also responded agreeably to wit and argument and poetry, and it reacted appropriately to moral evil and good.

It received enthusiastically *Romeo and Juliet*, the four great tragedies, and the Falstaff plays, but no less enthusiastically the early *Titus* and the late *Pericles*, while several other and better plays, including *Antony and Cleopatra* and *Coriolanus*, fell flat and had to be withdrawn after a few performances. On the other hand, *Titus* and *Pericles* do, after all, present a reasonably just distribution of good and evil, whereas both *Antony and Cleopatra* and *Coriolanus* are on a first view morally ambivalent.

Whether or not Shakespeare's audience was always sensitive to flights of imaginative poetry, it was obvious-

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scious of right and wrong,—the (still) largely "illiterate" au-es that visit cinema houses in and applaud the righteous and wildly jeer at the Machia-an "villain".

kespeare, although he does not us with a moral system sus-le to codification, certainly re-his ethical insights in the choice themes, in his handling of his es (in what he retains and even in what he drops), and also in current ideas and imagery of his One thing is especially note-: the ethical seriousness of the g of the plays and the prepon-ce of the "good" characters over "bad".

arbage points out that in only six the 38 plays (including both *Peri-* and *The Noble Kinsmen*) "is an of fornication or adultery, as dis-from the suspicion of such acts, y encompassed." Again, out of distinct characters in the 38 plays, (49 per cent) are indubitably 150 (20 per cent) are good in main, 106 (14 per cent) are bad the main, and 133 (17 per cent) indubitably bad."

the 13 Comedies and four Rom-, the "good" constitute over 80 cent, and in the Tragedies and His-, over 60 per cent; the good peo-are besides equally distributed be-en the "high" class, "middle" class, the "low" class (69 per cent, 72 cent and 67 per cent respectively). the entire canon, whereas 74 per of the women are good, only 68 cent of the men are good; in the dies alone, 96 per cent of the n are good, while in the Trage-dies the proportion is much lower, being only 42 per cent.

These statistics demonstrate how "the Shakespearian world is a place to meet fine people and many of them:

> How many goodly creatures are there here!
> How beauteous mankind is! O brave new world
> That has such people in't!

But of course we shouldn't allow statistics altogether to overawe us, and Harbage himself brings them only at the end of his argument. Actually, Shakespeare's characters—in this resembling the character-creations of a Vyasa or a Homer—are seldom flatly "good" or "bad"; rather are they "broad" (in the Dostoevskian sense), uncertain, unpredictable.

The fascination of Shakespearian drama lies in its vivid projection of the conflict between good and evil, order and disorder, normalcy and impropriety; and this war is waged, sometimes without, and sometimes—and more agonisingly—within the mind and heart of the protagonists.

Shakespeare's audience had not only a lively sense of humour and a feeling for sinuous verse and gorgeous imagery; it could also feel completely engaged when moral issues were presented to it. Whenever Shakespeare reworked an old theme, he invariably injected into it "moral notions", and this excited the audience sufficiently to compel it into a stance of "moral partisanship".

A Shakespearian character—even a Hamlet!—may be no more than a bundle of words, but being charged with poetry these bundles of words seem suddenly to matter to us, and

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matter a great deal, because they manage somehow to project "real" human beings into our midst who call for a human response, either of sympathy or antipathy, from us. Hamlet, Macbeth, Falstaff, Isabella, Coriolanus and Leontes become "*foci* of moral interest", and we cannot shake ourselves free from them or cultivate an attitude of indifference to them.

The moral artistry of Shakespeare consists in involving his audience in the unfolding moral action of the plays. Like the Chorus in Greek drama (though not as obtrusively), the audience becomes almost a sharer in the action of a Shakespeare play—a sharer, not on the physical, but on the psychological and moral plane. And every reader too, every *sahridaya*, is a "sharer" in a way that is peculiar to him alone.

There are collective reactions and there are individual responses to Shakespeare's plays, and all are valid in their respective spheres. Why does Hamlet delay? Why does Iago act in the way he does? Like these "moral enigmas", there are also "moral paradoxes": Why do we enjoy Falstaff's company? Why do we "admire" even a Richard III? These enigmas and paradoxes tease us out of thought—tease and also (ultimately) satisfy, though each theatre-goer, each reader, will have his own grounds for satisfaction. Hence the multiple interpretations of a Hamlet, a Falstaff, a Cleopatra.

"All his life", says John Wain, Shakespeare "voyaged towards a greater and greater inclusiveness." His world was all the worlds, and we

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Antony and Cleopatra *being produced for television by the B.B.C.*

pled by multifarious humanity. ically Shakespeare didn't change, as he grew older he plumbed ger depths and scaled too dizzier ghts; he leapt across abysses, he ged tremendous bridges of possibi-

"The difference between *Romeo and let* and *Antony and Cleopatra*", says M. Reese, "may be traced to a pened experience, not to an alter- vision." Shakespeare didn't invent her of the stories, and both affirm e absolute glory of love, though aster overtakes both pairs of lov- s. In *Romeo and Juliet* the judge- nt is directed, not against the lov- s, but the warring families and the nflictual Duke; in *Antony and leopatra*, although Shakespeare wouldn't—he simply couldn't—condemn the lovers, some judgement is implied in Antony's suicide and Cleopatra's taking off in the high Roman fashion.

The dying Cleopatra's "Husband, I come" is both the apotheosis of their love in terms of transcendence and an implied judgement on its terrestrial course. Likewise, Shakespeare isn't censorious, he wouldn't "condemn" Falstaff; but, perhaps, he wouldn't have us condemn Hal either. As Shakespeare presents them, Falstaff is not exactly a martyr, and Hal is not quite a murderer.

Shakespeare is sensitive to good and evil, but he is even more sensitive to the ramifications of human frailty. It is not lack of moral sensibility that

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> **If we wish to know the force of human genius we should read Shakespeare.**
>
> —Hazlitt

makes Shakespeare avoid easy categorisation and condemnation, but rather his experience of the unpredictable element in human nature—the fact that there is some soul of good in things apparently evil, and some taint of evil in things professedly good. Aren't the critics themselves hopelessly divided about some of Shakespeare's characters—Isabella and her "rancid" chastity, for example, or the "noble" Moor, Othello?

No wonder Shakespeare refuses to sort out and award plums and punishments with easy self-assurance. He prefers on the whole to state the "facts" of the case (not a relevant detail omitted) as he sees them, and he leaves us free to judge—if we care, or if we dare! Some pointers, no doubt, there are and these even he who gallops cannot possibly miss.

Shakespeare, as we have seen, generally avoids involving his characters in pre-marital sexual indulgence and all forms of unlawful love. He would rather deviate from his source, as in *Measure for Measure*, than countenance his heroine submitting to the unscrupulous magistrate. Rowe, in the Preface to his edition of Shakespeare (1709), pointed out that although *"Hamlet* is founded on much the same Tale with the *Electra* of Sophocles",—although up to a point Orestes and Hamlet run parallel.—"'tis with wonderful Art and Justness of Judgement that the Poet restrains him (Hamlet) from doing violence to his Mother".

Actually Gertrude dies reconciled to her son, and after detecting the culminating villainy of Claudius. Note that Shakespeare shrinks from the portrayal of violence as such; there is the blinding of Gloucester, and there is the massacre of the Macduff children—to cite but two examples from the mature plays. Shakespeare knew that evil undoubtedly exists and evil may be met by evil, thereby yielding more evil, more suffering involving the innocent and guilty alike. Yet how otherwise is evil to be met and mastered?

This problem of "crime" and "punishment" figures often in Shakespeare's plays, but the solution offered is hardly ever dogmatic or categorical. But there are certain broad indications that it is impossible to ignore. "Putting it briefly", says Harbage, "in Shakespeare's plays as in our courts, offenders are punished to the degree that their offences have taken effect".

To sin in thought, to sin in even merely *attempting* a crime, may be bad enough; but these need not be visited with punishment. Only accomplished irreparable crime is to be punished, the rest being a matter of conscience, something for the judge *within* to pronounce a verdict on. Isabella has made the classic pronouncement on this subject:

> His act did not o'ertake his bad intent,
> And must be buried but as an intent
> That perish'd by the way. Thoughts are no subjects;
> Intents but merely thoughts.

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that has not materialised as in-
to another person, although it
Sin, is no cognisable crime;
might pardon it, or at least
it. Where the evil of vice is
ently innate (as in Aaron,
rd Crookback or Iago), it
us as a beginningless malig-
force, and we seem to be power-
r the time being; but even such
uption exhausts itself in due
, and mankind is able to
free again. But where the
s only a temporary aberration
Posthumus, Leontes or Alonso),
is hope for them, they can re-
their way back to salvation, and
will meet them more than
ay.

The average Shakespearian charac-
would like to be understanding,
ous and compassionate rather
otherwise, and he is a votary of
and the good things it offers, and
of death. But all this applies only
plays with a "happy" ending,
in the Tragedies we see, not
ic", but "rough" justice.

No principle of equivalence can be
shed with regard to the crimes
Claudius, an Iago, a Regan and
Macbeth and the "punishment"
d out to them. Even so, the con-
n in the great Shakespearian tra-
s isn't wholly oppressive. In the
Annual Shakespeare Lecture
1) delivered before the British
emy, J.J. Jusserand observed:

> The fate of a Hamlet, an Ophelia, a Desdemona, an Othello, carries, to be sure, no concrete moral with it; the noblest, the purest, the most generous, sink into the dark abyss after agonising tortures, and one can scarcely imagine what, being human, they should have avoided to escape their misery. Their story was undoubtedly written "without any moral purpose", but not without any moral effect. It obliges human hearts to melt, it teaches them pity.

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Our confrontation of the tragedy makes us capable of pity, of tears, of admiration for these victims of tragic circumstance and of courage to out-face life's cruellest trials. "These plays", says Harbage, "all treat of *sad particular instances* in which evil bore its bitter fruit. What can be identified can be avoided. Plays which make us look at the thing, hate it, and pity its victims do not offend our sense of justice".

As for the Histories, the dramatist is in shackles to known facts, and hence he cannot ordinarily display the same subtle moral artistry in the plotting and the characterisation. Yet

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Histories too, by and large, un- patterns of nemesis; and, as for double tetralogy from *Richard II* *Richard III*, what is it—viewed at retch—but a sustained demonstra- of the law that to sow the wind evil is only to reap the whirlwind disaster that must encompass inno- and guilty alike?

the final plays, however, the ers who repent and the victims are willing to forget the past forgive the evil-doers seem to be to build a better future than the enitent and the unforgiving, for se can succeed only in piling up rror on horror, wrong on wrong, ging a chain of nemesis extending to the crack of doom.

Beyond the barbaric ethic of "an for an eye and a tooth for a oth" and even transcending the eryday ethic enshrined in the Penal ode, there is the higher ethic that rms, "Resist not evil". Only abso- e love can feed this ethic, and such e occurs as a blinding flash illumi- ting the murky atmosphere of tra- dies like *Othello* or *King Lear*. It pears as a more settled light in the t plays, for there it is part of the l's radiance of the girl heroines, arina, Imogen, Perdita and Miran- . In the very last play, *Henry VIII*, e final vision is that of "the *child* bly habited in a mantle"—the ked new-born babe—who inspires rammer to a thrilling ritualistic pro- cy about the Future.

Take it all in all, Shakespeare's rld—though it is not a world where e lights always shine or the verities always rule—is nevertheless a world which doesn't obscure or laugh away the basic moral issues. The dark is never presented as the higher light, the lesser is never presented as the better reason, and evil and happiness are never perversely linked in terms of causality.

We are undoubtedly the better for our sojourn in this world of Shakespeare's plays, for although the sky has been often overcast, although we have heard rumblings of reverberating thunder, it has been a bracing and rewarding experience all the same.

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MUSIC and SHAKESPEARE: *AN INTEGRAL PART OF HIS PLAYS*

Robert Donington

IT is not only his verbal music which makes Shakespeare the best ed poet in the English language. It equally his breadth and depth of manity, just as it is for Germans in the case of Goethe. Yet verbal music has never been better done.

Consider *The Tempest,* that late work of Shakespeare's maturity, where everything is fantasy and poetic felicity, and the everyday boundary between outer reality and inner imagination is almost obliterated. That is an attribute of poetry which it shares with actual music.

The verbal music of *The Tempest* verges on actual music in the very sound of it, and the dreamlike images call up moods as music does. "Come unto these yellow sands, and then take hands" or "Full fathom five thy father lies": these are lyrics so purely distilled as to be halfway to music. In this sense, then, Shakespeare is among the most musical of poets.

But in the more literal sense too, Shakespeare felt this ultimate dreamworld of his imagination (and ours) to be almost in the realm of music: "the isle is full of noises, sounds and sweet airs that give delight and hurt not". He was a poet with an acute sense of the part which actual music may play by intensifying the emotional associations of his poetry.

In common with other Elizabethan dramatists, Shakespeare called for a considerable amount of actual music as an integral part of his drama. Better than all the other Elizabethan

The author discusses the role played by music in Shakespearean plays and shows how the Bard's genius made music a vital element in building up the mood of his tragedies. Until he came on the scene, music had a place only in comedies as it would normally be incongruous for a tragic character to break out into song. But Shakespeare showed his imagination in creating legitimate occasions for tragic song and saw the relationship between words and music in virtually operatic terms when the opera itself had been just invented in Italy and quite outside Shakespeare's own personal ken.

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dramatists, he understood the intimate relationship which is possible between the music and the dramatic situation. It was a commonplace of Elizabethan comedy to introduce plenty of music to enliven the entertainment.

Here the dramatic relationship is built in, almost ready-made. Convivial characters such as comedy abounds in may be counted upon to break out into conviviality at a moment's notice; there can seldom be anything incongruous about a comic character breaking into song. Any small dramatic pretext is sufficient occasion.

The situation is quite otherwise in tragedy. Here the characters are too serious to have any inherent disposition to break into song. When they do so, some genuine and serious occasion must be found for it if their singing is not to seem incongruous.

Shakespeare showed himself more responsible and imaginative in creating such genuine occasions for tragic song than any of his English contemporaries. Within the narrow limits possible in spoken drama, Shakespeare at times saw the relationship between words and music in virtually operatic terms.

That was an extraordinary achievement in a period when opera itself was only just being invented, in Italy, and quite outside Shakespeare's own personal ken. The story is a fascinating one, and very relevant to our present purpose. Since it is also very familiar, I need only remind the reader that throughout the sixteenth century, the foundations of modern drama were being laid by humanists who based their tragedies on Seneca and their comedies on Plautus and Terence even more than on the ancient Greek dramatists.

The Roman tragedians, unlike the Greek, scorned the use of song but the musical traditions of the Renaissance were far too strong to be debarred by that. If the tragedy would admit no song, the intervals between the acts could be filled with musical interludes or *intermedi*, mainly madrigals, but eventually themselves given some dramatic continuity: the very soil from which the first Italian opera sprang at the turn of the sixteenth and seventeenth centuries.

The first formal Elizabethan tragedy, on Senecan lines, and entitled *Gorboduc*, was acted in 1562. There is not a song to be found in it; but

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of the five acts is preceded by a cular "dumb-show" to instru- al accompaniment which is care- specified in the stage directions. about the same date, the first an English comedy, *Roister er*, appeared with an abundance ics for singing.

the Elizabethan drama develop- the value of instrumental back- d music, as opposed to songs, recognized increasingly in tra- There are many of these "dumb-shows" and the like in the ac- dramas, together with much use strumental music purely to evoke od of mystery, horror, grief or r such strong emotion appropriate the dramatic situation. Shakes- e took his full share in all of this; he was also something of a pio- r in developing the stage use of gs for tragic purposes.

Different musical instruments have ys had different emotional con- ations derived from symbolical ciation only partially conscious. re was, for example, no more d to explain to an Elizabethan au- ce than there would be to one of time that drums and trumpets e proper to royal blood and to rial activity. "Thou art armed, ucester", declaims Albany in g *Lear*; "let the trumpet sound"— d of course it does, as the stage ection indicates. Such directions e very numerous in Shakespeare's ys.

The reed instruments variously wn as shawms, hautboys and es, have in their Elizabethan forms loriously pungent sonority not un- e the chanter of a Highland bag-pipe: the name itself comes from the French *haut bois* in the sense of 'loud wood' (i.e. woodwind instrument). The sound of a group of shawms is keen and eerie; the association either stirring (hence their use in a trumpet-like role at weddings) or a little sinister (hence their frequent appearance in dramatic scenes of uneasy mystery: funerals, for example, or murder plots).

The dumb show in *Hamlet* which re-enacts the murder of Hamlet's father is staged to an accompaniment of hautboys. Hautboys characterize the foreboding in several scenes of *Macbeth*, including the banquet in Act I while Macbeth is soliloquizing privately on his contemplated regicide, and the terrifying and double-edged warnings of the three witches in Act IV.

But recorders are comparatively soft and mellow instruments (they accompany a funeral march in Marston's *Sophonisba* of 1606); a consort of viols or other string instruments suggested harmony and concord (as at the beginning of *Gorboduc* in 1562); a broken (or mixed) consort of different instruments could be an image of disharmony and strife, as it is in *Troilus and Cressida*.

None of this would be missed by an Elizabethan audience: Shakespeare could count on their familiarity with music even in its more technical aspects, as he did in Hamlet's long punning allegory on the recorder, or the teasing lute-lesson in the *Taming of the Shrew*, and many other passages both long and short.

If the instrumental implications were thus readily picked up, the songs

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made a still more specific contribution to the prevailing mood. That they should do so in comedy was common practice enough in Shakespeare's age, and not difficult to achieve; what was exceptional in Shakespeare was his ability to turn the screw on our tragic emotions by an inspired use of song.

A masterly instance of this is the famous Willow Song in Act IV of *Othello*. It is sung by Desdemona, fragmentarily and with the most heartrending pathos, as she shares with us her premonitions of her own impending murder, in all helplessness and innocence. She breaks into song because the situation drives her into song, and because the emotions of the scene can best be intensified by song. It is for this reason that the passage has, momentarily, the true character of opera.

Ophelia's songs in *Hamlet* are a more developed case of the same dramatic appropriateness and even inevitability. She sings, as persons in her high station would not normally have sung at that period of society, uninhibitedly and indeed disconnectedly, yet always to the dramatic point, which is that she is being driven to the edge of distraction and beyond by the loss of her father and by Hamlet's harshly incomprehensible behaviour towards her.

It would not be an altogether preposterous exaggeration to think of Ophelia's strange yet moving outburst of song as the first mad scene in the history of opera. It has the truly operatic quality of blending the fluidity of musical expression with the specific mood of a dramatic situation. It is not, of course, opera: but it is an uncanny premonition of opera.

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It is such inspired premonitions of the operatic quality, such natural and unforced affinity between dramatic poetry and the sister art of music which makes Shakespeare's plays such superb material for subsequent adoption in literally operatic form.

No direct staging of a Shakespeare play is even tolerably satisfactory which does not include all the songs and an ample accompaniment of background music—derived to the utmost possible extent from musical sources contemporary with or very little later than the poetry itself. Beyond that, Purcell's musical settings of the *Faery Queen* (adapted from the *Midsummer Night's Dream*) and *The Tempest* stand early in a long line of more or less inspired adaptations and Verdi's *Othello* and Falstaff are literally Shakespearean opera.

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SHAKESPEARE : *Early Performances in India*

HE early history of Shakespearean performances in India is ...d with the outstanding figure of ...d Garrick, who not only acted a ... range of Shakespearean parts, ... produced versions of the plays ...er to the originals than those pre...ly current, and promoted the ...kespeare Jubilee of 1769.

He had associations with the East ... Company, and was appealed to ... 1774 to assist the residents of Cal...a, where theatrical performances ... been given before 1757, with pro...tions. He sent out a young man ... scripts of plays and scenery, ... *Richard III* and *Hamlet* were ...ed.

Bombay, too, had links with Sha...peare's plays. A theatre had ... built there in 1770, and in both ...mbay and Calcutta British amateur ...ing developed. Performances ...re intended primarily for the re-creation of European residents, but in fact led to a revival of interest in the drama among Indians.

Important work was also done by English educationalists in India, who encouraged the production of Shakespearean and other plays and arranged for English actors to help with coaching. As a result, Shakespeare's plays were translated into many Indian languages and were produced for a wide audience during the latter part of the 19th century.

The Victorian Theatrical Company of Delhi, formed by Khurshidji Baliwala, once performed *Hamlet* in London. In India, actors such as Ganpatrao Joshi, who for 40 years until his death in 1922 was the supreme interpreter of *Hamlet* and other tragic characters in Marathi, and Bellary T. Raghavachari, who translated, produced and acted Shakespeare's tragedies in Telugu in the 1920s, were widely acclaimed.

The first Shakespearean play to be translated for use in India was *The Tempest*, rendered into Bengali in 1806. During the second half of the 19th century, a steady output of translations appeared. By 1933 there were over 200 in 14 languages.

Shakespeare's plays have points in common with traditional Sanskrit dramas, and have helped to stimulate Indian writing apart from translations. Historical plays by writers such as M. M. Datta, K. P. Khadilkar and Dvijendralal Ray owe much to Shakespearean models.

I suppose that most persons would rather know what Shakespeare was doing on any one day from dawn to sunset...than be instructed as to the history of the Congress of Vienna.

Mark Rutherford

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KRISHNAVATARA

K. M. MUNSHI

APTER XLV

Your pledge shall be fulfilled"

OR some time, Krishna and Uddhava walked through the sleep-amps silently. The moon was sail-towards the western horizon. o rose in the heavens in radiant sty.

Govind, did you tame the Maga-' asked Uddhava hesitatingly. as dying of impatience.'

I don't think he will venture to p Draupadi,' replied Krishna. that leads us nowhere, Uddhava. e is no trace of our cousins yet.'

None whatsoever. The Five Bro-s do not seem to have arrived in pilya,' said Uddhava. 'Anyway i Naga has no news so far.'

I am afraid they are not likely to present tomorrow morning at the *yamvara*. Then we will have fail-Uddhava,' said Krishna in a low e.

What will happen then?' asked dhava.

In all likelihood, Duryodhana will the contest; he is no mean archer. aki might not, confident though is,' Krishna answered. 'But Drau-i is determined not to marry yodhana even if he is the only er—and rightly. She might put end to her life. Drupad also might k his pledge. That would mean an outburst of bitter fighting among the kings.' He paused and then spoke as if he was thinking aloud. 'If Duryodhana is the winner, the only way out would be for me to enter the contest and win it. But then .....' He hesitated.

'Perhaps Duryodhana will not win, nor any one else,' Uddhava said hopefully.

'Then Krishn*aa* will be free to choose whomsoever she likes.'

'That is quite likely. Shvetaketu told me that the test is very, very difficult,' said Uddhava .

'But don't forget that barring Karna and Arjuna, Duryodhana is the best archer among the assembled princes. I leave out Satyaki, you and myself,' said Krishna.

'I wish you had not taken a pledge not to enter the contest yourself, Govind.'

'Uddhava, if I enter the lists, I would have failed in my mission,' said Krishna slowly, weighing every word. 'I have tried to build an empire of *dharma* on the foundation of this *swayamvara*. If it ends in personal gain, the empire would be in the dust.'

'Let us not think of difficulties, Govind. Let me go to Manimaan's

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camp. Siguri Naga might have brought some news.'

'Yes, go and find out whether he has brought any news. I will wait for you,' said Krishna.

●●●

Satyaki, who was the only one in the camp who was, besides Uddhava, in the secret of his friend's visit to Jaraasandha, was awaiting Krishna's return with an anxious heart. When Krishna reached their camp, he was standing at the opening of the tent which he occupied with Krishna and Uddhava, counting every moment with gloomy forebodings.

He had been afraid that Jaraasandha would not miss the opportunity to wreak vengeance on Krishna. He had, therefore, opposed the whole idea of Krishna meeting the *Chakravarti* alone, but had been firmly overruled.

Seeing Krishna returning safe, he could not restrain his relief and threw himself into his friend's arms.

'What was the outcome?' he asked in a whisper.

'I am sure he will not make an attempt to kidnap Draupadi,' replied Krishna tersely, as he handed over his diadem and sword to Satyaki, who placed them in their appropriate places.

The two of them sat down, each on his own bed. Krishna was lost in thought. The other respected his mood and was watchfully silent.

Then Krishna spoke. 'Satyaki, go to sleep. You will require all your strength in the morning. All depends upon your winning the test.'

'Oh, I am full of strength. And now that you have scored a triumph over that Magadhan, I am strong than I ever was,' said Satyaki enth siastically.

'Go to sleep, Satyaki. You no not wait for Uddhava,' Krish urged. 'I shall wait for him.'

Satyaki laid himself down on bed, thinking of his friend and plump beauty in Dwarka who sworn to make him her husba With a happy smile hovering on lips, he closed his eyes in sleep.

When Krishna saw that Saty was sound asleep, he went out of tent to await Uddhava's return.

Alone, in that vast silence, doubt assailed him: Was he re born to establish *dharma?*—Or it all an accident that things had tu ed out as he had wished so far? contriving this vast and complica *swayamvara* affair he had risked and if he lost, he would lose eve thing. And the Five Brothers—aft all the trouble he had taken—wo have equally lost all.

After some time, Uddhava return and shook his head as he spoke in whisper. 'Siguri has not been able find the Five Brothers.'

Krishna looked at Uddhava. 'T makes things very difficult for Uddhava.'

Looking anxiously at Krish Uddhava put an affectionate hand his shoulder and said: 'Krishna, have always been good to me. W you grant me a favour?'

'Favour, Uddhava! Have I ever fused you anything?'

'Then I want your permission enter the test tomorrow if Saty fails,' said Uddhava.

'You! Would you care to m

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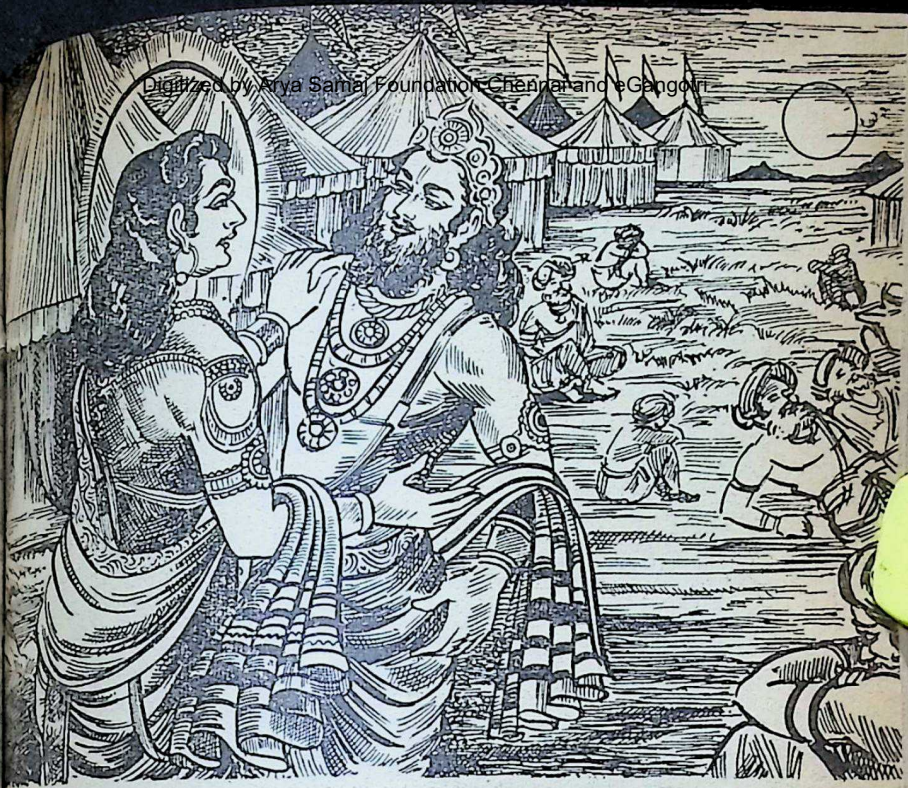

"Why must you sacrifice yourself to redeem my pledge?"

upadi? You are soft-hearted and e no ambition to enter into power- alliances. You would be unhappy h her. And you would break the ts of the twins whom you love.' That is not the point, Krishna,' d Uddhava with the ring of earnest eal in his voice. 'You have pro- d that she would not marry Dur- dhana. You will not enter the test self. Satyaki may not win. If he s not, let me enter the contest. I ach you. Please don't say "no".' Krishna put an arm affectionately nd Uddhava's shoulders. Ud- ava, how many times will you rifice yourself to maintain my dge?'

Krishna, you know that I live only to make your plighted words come true. Will you permit me to contest?' entreated Uddhava.

'Yes, if you want it. But I am not happy over it.' Then a doubt struck Krishna. 'What if both you and Satyaki fail and Duryodhana wins?'

'Even then I will see that Duryodhana does not win Draupadi,' said Uddhava in a firm voice, his face looking inspired even in the dimming moonlight.

'How?' Krishna turned to Uddhava, expecting a new solution.

'Don't say "no". Give me your blessings, that is all,' replied Uddhava evasively.

'But what is your plan?' Krishna persisted.

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'If Duryodhana wins and there is no chance of my winning, I know what to do,' said Uddhava, trying to sound casual.

'What will you do?' asked Krishna, his heart missing a beat as he sensed the grim earnestness behind the words of Uddhava.

'I have seen the bow. It is heavy enough to crush me to death, if I so wish. If I am crushed,' said Uddhava, again trying to sound light-hearted, 'the *swayamvara* would have been defiled. It will have to be abandoned.'

'Uddhava, Uddhava!' Krishna's voice was choked with emotion. 'Why must you sacrifice yourself to redeem my pledge?'

'God's words must stand fulfilled, Govind. If you are a god, we all live; if you are not, we are better dead—at least I would prefer to' replied Uddhava, his heart uplifted in surrender.

Krishna pressed Uddhava to his heart. His eyes were shining with tears.

[*To be continued*]

But man, proud man!
Dress'd in a little brief authority,—
Most ignorant of what he's most assured,
His glassy essence,—like an angry ape,
Plays such fantastic tricks before high heaven
As make the angels weep.

—Shakespeare

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age in which Mahavira was born was the golden age
orld history. We had a succession of Mahapurushas
as been described as the axial period of history—800 B.C. to 200 B.C.
ndia we had the Upanishadic seers, Gautama the Buddha and Mahavira,
China Lao Tse and Confucius, in Iran Zoroaster, in Judea
Hebrew Prophets and in Greece, Pythagoras, Socrates and Plato.

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VARDHAMANA MAHAVIRA

Dr. P. Nagaraja Rao

MAHAVIRA represents one important line in the development of Indian Philosophy. Though he did not found Jainism, he resuscitated it and gave it its final and formal shape. Mahavira was the title achieved by Vardhamana by his perfect self-conquest through a severe process of *tapas*. He was a *Jina*, a word derived from the Sanskrit root meaning "to conquer"—the victor. By his ethical efforts and ceremonial purity he overcame all the passions and lusts that stain men. He rose heaven-high by self-effort and became an *arhat* (a perfected being). Jainism records a list of twenty-four prophets called *thirthankaras* beginning with Rishabadeva and ending with Mahavira, the twenty-fourth. They are the ford-finders who show the way to liberation (*Kaivalya*).

Historical research has conclusively established that Jainism is an older religion than Buddhism and not an off-shoot or sub-sect. Vardhamana was born of a princely family in 540 B.C. at Kundagrama in North Bihar. For over thirty years he lived the life of a householder and then renounced the world. He attained enlightenment after 13 years of spiritual effort at the age of 43.

He lived for 30 years after that and preached the gospel of Jainism until he died at seventy-two. He was a master organiser of the order of ascetics. The doctrines of Jainism were reduced to writing at the beginning of 600 A.D. The Jaina scriptures can be classified as the older and the new (*purva* and *anga*).

Jainism has some points of agreement with Buddhism. It repudiates

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the authority of the *Vedas* and the practice of animal sacrifice. It has its distinct doctrines on the logical and ethical sides which are significant and now have a topical significance.

The philosophy of Jains is realistic and pluralistic. It describes Reality as multiple in character. It is both permanent and changing. Change in the form of origination and destruction pertains to the *modes* of reality. Permanence is the nature of the substratum. The argument that reality cannot be contradictory is refuted by reference to experience. Experience is the touchstone to determine the character of Reality and not what our thought prescribes *a priori*.

The nature of Reality is indeterminate (*anekanta*). It cannot be defined absolutely. The Jains have sought to describe reality in seven steps popularly called the *saptabhangi*. This brings out their tolerant attitude. The absence of the dogmatic strain, or the "either-or" predicament is avoided. It is the attitude, that Reality has multi-personal manifestation and not an impersonal, exclusive and exhaustive single manifestation that makes for fellowship of faiths and tolerance among the different creeds.

The Jains tell us that *vastu* (a thing) is *anekadharmatmaka*, it has many sides; it is complex and any one view only represents a partial tentative aspect. The Jains illustrate this relative aspect of reality with the help of the celebrated fable of the six blind men dealing with an elephant. One takes hold of the ear and describes it as a winnowing fan, another touches the legs and describes them as a pillar. This implies that there are alternative approaches to reality. This doctrine makes for a conspectus of views and instils into us a sense of humility, that our view does not exhaust reality. It tones down arrogant dogmatism, stupid fanaticism and dishonest sophistry.

The ethical side of Jainism is well developed. It makes men's self-effort a source and strength of supreme importance. The theory of *karma* is accepted by the Jains with all its implications. *Karma* alone is enough to both earn and give punishment and rewards. It is an autonomous, independent moral law, whose working can never be flouted. The concept of God as allotting rewards and punishment is ruled out for it is not necessary. *Karma* itself does the work.

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ma according to the Jains is a of dead weight and it is mate- Its particles get into the soul has parts and pulls it down to u. The souls are all not of ze. The soul adjusts its size to dimensions of the physical body ich it is housed. By strict ethi- scipline the soul is to get rid of aterial particles of *karma*. The line is threefold—(1) it begins the faith in the teaching (*sam- darsana*), (2) the right knowl- (*samyag jnana*), and, (3) right ct (*samyag charitra*). The are described as the *triratnas* of m.

ere is a two-fold training pres- d in Jainism, one applicable to s and the other to *laymen*. The pts for the ascetics are rigid. are asked to observe *maha- s*. The laymen are asked to ob- the "lower-vows" called *anu- s*. The vows for the ascetics (1) not to injure any living being *nsa*), (2) not to utter falsehood *a*), (3) not to steal (*asteya*), (4) lead a celibate life (*brahma- ya*), and (5) to renounce the d (*apanigraha*).

the case of laymen the vows are same, with this difference that the two vows are replaced by chastity contentment. These are the ten mandments of Jainism.

The concept of *ahimsa* is develop- to its logical extreme in Jainism. reverence for life is carried to limits of one's patience. The trine of non-violence is more vigo- than Buddhism. Dr. Radha-

THE GREAT HERO

ACCORDING to Jainism, a Tirthankara is one who provides the ship to cross the world of *samsara*. The ship is the *dharma*. The Tirthankara is the *arhat*, the object of worship. Such a person revitalizes the *dharma* of the world. By destroying the four *karmas*, he attains the four eminent qualities of *ananta-jnana*, infinite knowledge, *ananta-darsana*, infinite perception *ananta-virya*, infinite power, and *ananta-sukha*, infinite bliss.

Mahavira was one of those great figures of humanity. He is called the *Jina*, the conqueror. He did not conquer kingdoms; but he conquered his own self. He is called Mahavira, the great hero, not of the battles of the world but of the battles of the inward life.

In Mahavira we have an example of a man who renounced the things of the world, who was not entangled in the bonds of matter but who was able to realize the inward dignity of his own self.

The necessity for self-control, the practice of *ahimsa* and also tolerance and appreciation of others' point of view—these are some of the lessons which we can acquire from the great life of Mahavira. We would have paid a small part of the debt which we owe him if we remember these things and have these principles implanted in our hearts.

—Dr. S. Radhakrishnan

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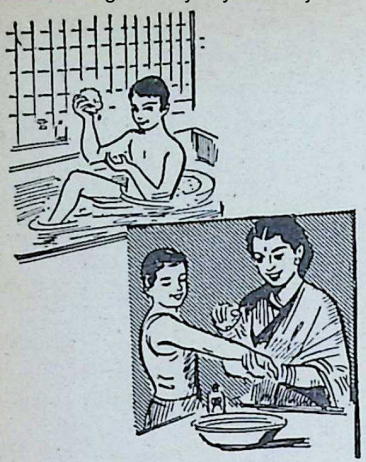

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krishnan observes "the chief fea of Jainism is *ahimsa*...the scru lous enforcement of this rule has many practices which come in cheap sneering at the hands of uns pathetic students. Lest any life destroyed, some Jains sweep t ground as they go, walk veiled fear of inhaling a living organi strain water and even reject hon

The concept of *ahimsa* has recei very great attention today, and is in no small measure the contri tion of Jains. Today *ahimsa* is highest law, *paramo dharmah*. In age when we are faced with alarm nuclear developments, and when know that the next world war mea not the victory of this nation or defeat of that, but the extinction the entire humanity, we can no lon think of *ahimsa* merely as a theor it is the crying need of the age if are to survive.

The atheism of the Jains is only logical outcome of their doctrin They believe in a God-head, but in a God. They affirm the dign and the freedom of will in m They assure us that man is not tirely unequipped to meet all cont gencies. He has power and stren to rise heaven-high and overcome mean motives, humiliating weakn ses, lust, jealousy, envy, and oth frailties and raise himself to G head. The Jain doctrine strengthe our drooping faith in the potenti lity and capacity of men. The Ja sing with the poet:

I am the master of my fate,
I am the captain of my soul.

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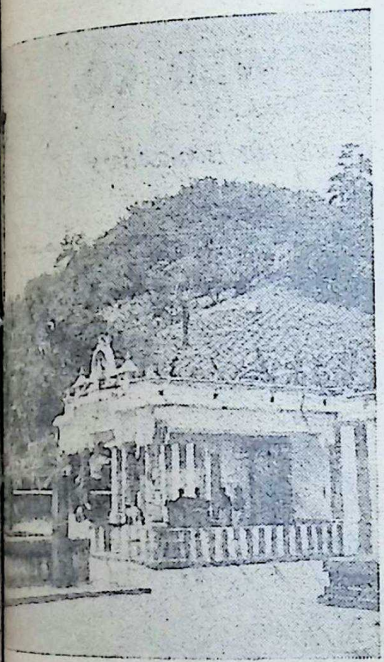
ACHENKOVIL

THE HOLY ABODE OF AYYANAR

A. Krishna Iyer



The Temple.

THE Achenkovil shrine is situated in the Western Ghats about eighteen miles from Shencottah on the Southern Railway. Devotees from far and wide flock in large numbers all through the year for divine services and *darshan* of the deity Ayyanar or Sastha at Achenkovil.

Tradition has it that Parashurama installed five idols of Ayyanar in different parts of Kerala, *viz.* in Achenkovil, Aryankavu, Kulathupuzha, Sabarimalai and Kanthamalai. Of these the Kanthamalai Kshetra is inaccessible while the other shrines are being visited by innumerable devotees hailing from various parts of the country and abroad.

It is said that while the originally installed idols in all other places have had to be re-installed for one reason or another, only in Achenkovil the *vigraha* installed by Parashurama still exists and continues to be worshipped in His Royal Status; for Achenkovil Ayyanar is invoked as *Achenkovil-Arasu* i.e. the King of Achenkovil.

The temple stands on a highly sublime location on the banks of the Achenkovil river. The shrine and environments represent an ideal place for worship and meditation.

A small township has grown around the temple and, of late, it has developed further with the opening of a Government school, post-office, a police outpost, a forest camp-shed, Devaswam resthouse, medical services and other modern amenities, all improvements having been effected by the singular and strenuous efforts of H.H. Swamijee Krishna of Achenkovil, whose lifelong aim is the development of the locality.

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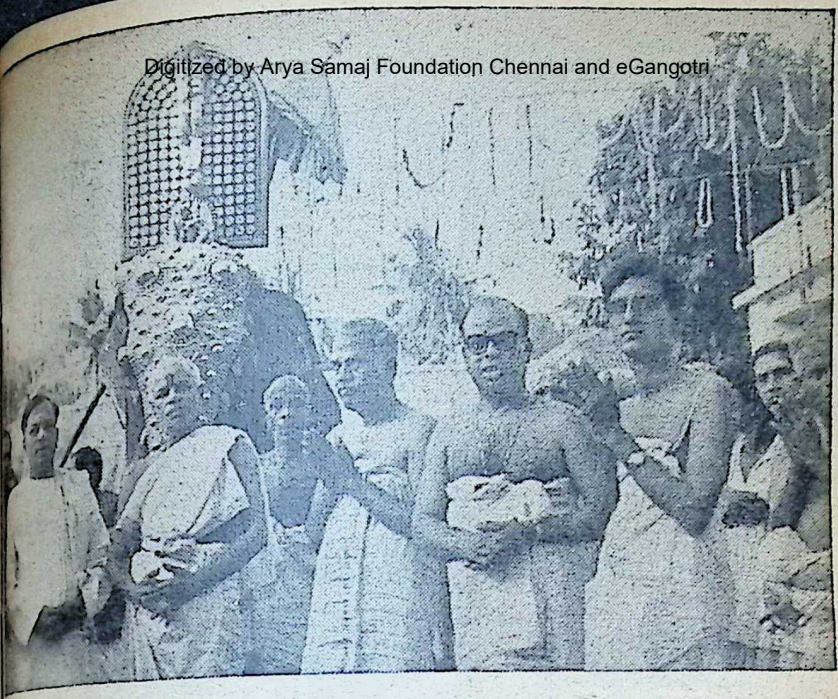

Ayyanar taken out in procession on an elephant on the occasion of the recent Pushpanjali.

Thanks to his persistent efforts and the active co-operation of the engineering authorities of both Kerala and Madras Governments, a motorable road has been laid, leading up to the famous Eighteen Steps of the temple.

A vast concourse of the public consisting of men, women and children congregate at Achenkovil during the celebrated Pushpanjali or Floral Offering which falls on the Revati Day in Makara (January-February) of each year, the day of the installation of the Idol. Lorry loads of flowers of attractive fragrance and variegated hue that arrive as offering and the lighting of long lines of lamps of camphor worth thousands of rupees are unique features of the occasion. Offerings of Kavadi by devotees form a regular feature of the service to the temple deity.

Enroute to Achenkovil is a Samadhi of a Muslim devotee which is first worshipped by all visitors to Achenkovil. This shows the unity of both Hindus and Moslems in worship and the same is the case with Sabarimalai also.

Even as a child attains its desires from its mother by its entreaties and importunities, the devotee at this shrine succeeds in winning his objectives by the unbounded love of Ayyanar.

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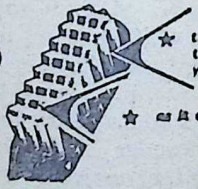

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ANANDA MATH

(Translated by R.P.A.)

PART IV

(Continued from last issue)

5. Shanti to the Rescue

BOTH of them conversed in low whispers for some time. After the consultation Jivananda entered a thicket and hid himself. Shanti went into another and did a strange thing. She was determined to give up her life and she decided to do so in female attire. She recalled Mahendra's admonition that her disguise was dishonest; it was wrong to die under false pretences. Hence she had brought with her feminine apparel and other articles. She changed her dress, put on the *tilak* on her forehead, let down her hair and combed it. She took a *sarang* in her hand and looking like a *Vaishnavi* made her way to the British camp.

On seeing her, the sepoys with their black moustaches and beards were quite excited. Some asked her to sing romantic songs; others preferred devotional music. A few wanted songs in praise of Kali and some wanted Sri Krishna to be extolled. They were quite pleased with her music. Some gave her rice, some gave pulses, others gave sweets. A few gave her coins—pice and even four-anna coins.

After carefully reconnoitring the camp, the Vaishnavi was about to leave when the sepoys asked her, "When will you come again?"

She replied: "I can't tell you when that will be. I live very far from here."

"How far is it?"

"I live at Padachinha."

One of the sepoys knew that the Major was making enquiries that very morning about Padachinha. Therefore he took the Vaishnavi to the captain who, in turn, led her to the Major. The Vaishnavi flashed an amorous smile at the Major and he was quite enamoured. She sang a touching song to the accompaniment of the *sarang*.

The Major then asked her, "Where do you live, Bibi?"

"I am not a Bibi, I am a Vaishnavi. I live at Padachinha," replied Shanti.

"Is it the same place?" he asked

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officers in English, and on receiving an affirmative answer, continued in Hindi, "Is there a *gar* (fort) here?"

Shanti: "*Ghar?* O yes, there are many of *ghars* (houses)."

Major: "Oh no, not *ghar*, but *gar*."

Shanti: "I understand you, you mean a fort."

Major: "Yes, *gar, gar*; that is what I mean. Is there a fort?"

Shanti: "Yes, there is a very big fort there."

Major: "How many people are there in that fort?"

Shanti: "You want to know how many people live in that fort? Between twenty to fifty thousand."

Major: "Nonsense! No fort can accommodate more than four thousand people. Let that go. Tell me, are they all there now? Or have they gone somewhere?"

Shanti: "Where else can they go?"

Major: "They could have gone to the fair. When did you leave the place?"

Shanti: "I left yesterday, Saheb."

Major: "They may have left the fort today."

Shanti was saying to herself: "You cannot escape disaster. Was it for nothing that I came out in this apparel? I am looking forward to witnessing jackals eating your head." But she told the Major: "I do not know such details. I am only a Vaishnavi and earn my living by singing from door to door. What do I care about such particulars? I am tired of talking. Please give me some money and allow me to go. If you give me enough money, I will come day after tomorrow and bring you all the information."

The Major threw a rupee at her and said: "Bibi, not day after tomorrow, please."

Shanti: "What insolence! Don't call me Bibi. Call me *Vaishnavi*."

Major: "All right; but I must have the information tonight, not day after tomorrow."

Shanti: "I know you will be happy to get the information tonight. But am I to go twenty miles and return another twenty miles? You are really a *chhuncho beta*. (Son of a rat)."

Major: "What do you mean by *Chhuncha beta?*"

Shanti: "It means a hero, a great general."

Major: "Hero? I may also become a great general like Clive. But I must have the information tonight. I will give you a hundred rupees."

Shanti: "You may give me a hundred or even a thousand. But how can I walk forty miles to and fro?"

Major: "Do you know how to ride?"

Shanti: "Do you think that if I knew riding I would have come to your camp singing and begging?"

Major: "I will ask some rider to carry you on his lap."

Shanti: "On someone's lap? Do you think I am shameless?"

Major: "What a bother! I will reward you five hundred rupees."

Shanti: "Who will come with me? You yourself?"

The Major then turned to a young soldier named Lindley and asked him: "Lindley, will you go?"

Captivated by Shanti's youth and

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ty, he replied: "Most gladly,

a big Arab horse was brought and dley put on his riding kit. He d to pick up Shanti and put her the horse. But she remonstrated: hat shame! In the presence of many people? Let us go some ance and I will get alongside ."

Lindley then mounted the horse trotted at a slow pace. Shanti owed him. They left the British p. When they reached a lonely t, Shanti placed her foot on Lind- 's foot and leapt on to the horse. ndley smiled and said: "You ap- r to be an expert rider."

Shanti replied: "Yes, I am really amed to ride with you. Whoever es with the help of stirrups? hame!"

Just to show off his prowess, Lindley took his feet off the stirrups. Immediately Shanti gripped him by the neck and threw him down. Seating herself properly, Shanti set the horse at full gallop. During the four years with the Order of the Children, Shanti had mastered riding. How else could she have lived with Jivananda?

Shanti went to the thicket where Jivananda had hidden himself and acquainted him with all the developments. Jivananda said: "I will go immediately and warn Mahendra. You had better go to the fair and inform Satyananda. Go on horseback so that he gets the news quickly." Then the two rushed in different ways.

It is needless to add that Shanti again changed into the garb of Navinananda.

[*To be continued*]

AT

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with

a biographical introduction

by

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Mother Lotus

Chetana Jhala (14 yrs.)

I once read the following story written on a garden notice-board:

ONCE upon a time there was a little girl who loved to cut flowers and break them off while still in bud.

One day when she was going to school, she saw a lovely, big lotus and beside it a more delicate, small lotus. She was at once seized with an impulse to pluck off the smaller lotus. With expert ease she bent towards the lake and pulled the little flower from the water.

"It shall adorn my desk to-day" she thought happily.

She had not gone far when she heard the sound of running footsteps. She turned round to look, and who should be there but the Mother Lotus!

"Give me my little lotus!" she cried indignantly.

The little girl just sneered and said scornfully, "Go! It is mine now, I will not give you," then she added by way of consolation, "I shall put it in my best vase."

"No!" cried the Mother Lotus and before the little girl could say anything, the Mother Lotus opened her petals into a wide, wicked grin and swallowed the little girl up.

Moral: *Do not pluck flowers.*

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News

NDIA WOMEN'S CENTRAL D COUNCIL

ll-India Women's Central Food held its ninth annual confer- April 4, 1964 in New Delhi. Sri Thomas, Minister of State for ugurated the conference.

Lilavati Munshi, President of l Council, welcoming Sri A. M. and the delegates from the States, spoke on the work be- by the Council towards solv- twin problems of growing more finding better nutrition for sses.

referred to the interest which as took in the activities of the and said that the College of started by the Council in had been taken over by the ent of India jointly with the ent of Maharashtra and that ore such colleges were being by the Food Ministry in Delhi. and Madras and that in Bom- Central and State Governments gether sanctioned a sum of Rs. 30,00,000 for the purchase and construction of buildings. nshi was happy that the Coun- ts to foster catering education ntific basis had been appre- Government.

so referred to the yeoman ser- dered by the Council and its nches during the difficult days se aggression. They had col- money and materials for the received them at railway provided special foods to build weight of recruits who were derweight, knitted garments, food packets for air-dropping, ook up any work that needed e for the defence forces.

Smt. Munshi was concerned e health of the Annapurnas ve been a very important fea- the Council's creative work.

Speaking with her usual verve, vivacity and forthright manner, she said:

"We do not get any grant from the Government even though there are many social organisations in the country which receive grants and patronage from Government irrespective of the quantum or quality of useful service rendered by them. Vast sums of money are being spent on propaganda for changing the food habits of people departmentally, without the help of women.

"It is for the people to judge whether such efforts have succeeded or will succeed. Doctrinaire paper plans and money, however lavishly spent do not ensure the success of any scheme. It is the generation of human energy harnessed to a cause which makes for success.

"Sir, we have in you an energetic young Minister, who is genuinely interested in our work. In all earnestness, I may say that I have given many precious years of my life and spent a lot of energy in building up these institutions. However, human life and energy are transient and any day they might go. In human affairs one should catch the tide of energy and not allow it to ebb.

"We do not want to remain mere caterers of cheap food. We want to do something more, much more. Please do not expect social welfare agencies merely to be hangers-on of Government's favour. Assist them as much as you can, take advantage of their creative enthusiasm and energy and allow them to have their own initiative.

"Sri Thomas, please don't misunderstand me. I am distressed at the present state of affairs and strongly feel that it is time for plain speaking. It is no use repeating those pious sentiments and polite words which are normal on such occasions. Besides, women are not very clever in speaking the language—now getting increasingly in vogue—which may mean anything.

"We are striving to keep up our institution which has proved its usefulness. We are struggling to get a piece of land where we can exist without the

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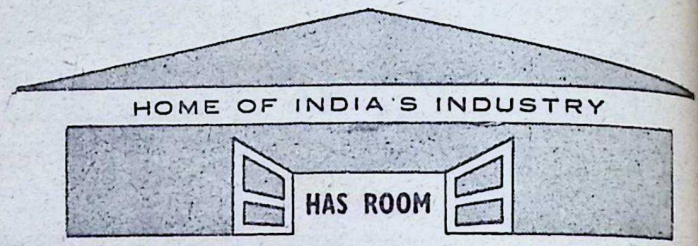

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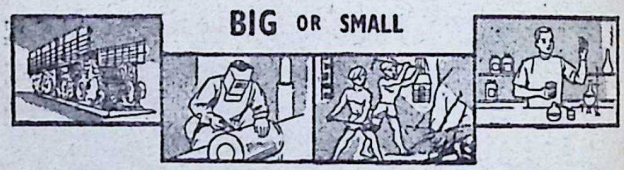

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threat of eviction. We are trying to keep prices Annapoornas in spite of the all-round. I hope at least sympathise with us in our have our good points, but I to our shortcomings."

ns, inaugurating the confer- a sincere tribute to the work by the Council in the in- and popularisation of sub- ds and diversification of diet, ally the role played by the Annapoornas in making avail- st and nutritionally balanced masses. "For all these de- the dynamic leader of the Smt. Munshi, will be remem- he said.

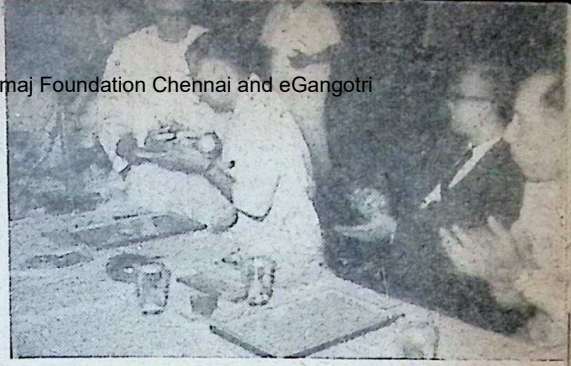
sed the urgent need for the acquire new food habits so overwhelming reliance on reduced and the consumption and fruits like the papaya nas is increased. Both the port cereals and the malnu- which characterises the vast of Indians would benefit by hange in the pattern of our umption.

vital work, Government need- to-operation of non-official the Women's Food Council, s said. "The burden of carry- message to the people rests with agencies like the All-India Food Council."

ANA YAGNA NAVAHAM

MA temple of Triprayar in a historical shrine of great It is said to date from the of Kali *yuga* and its idol of is said to have been the very ch Lord Sri Krishna once at Dwarka.

Dwarka was lost to the sea, of Sri Rama, Lakshmana, and Satrughna were washed They were picked up in the Sea by some fishermen who them to the ruler of their had the Rama idol installed yar (so named because it was rounded by rivers on three the other three idols were in- three other places.



LIFCO Publishers, Madras-17, got up a a party on April 5, 1964, at "Woodlands", Madras, to honour the Posts & Telegraph Personnel, when Sri A. G. Venkatachariar, Editor, The Dhinamani, *Madras, released the Lifco's new publication,* Know About Posts, Telegraphs & Telephones. *Sri S. R. Bhashyam, Postmaster-General, Madras, Chief Guest, is seen here receiving a copy of the publication. Sri V. P. V. Rajan, Editor,* The Mail, *Madras, sitting left of the Postmaster-General, presided over the function.*

Naturally the Triprayar temple enjoys great sanctity among Hindus and is the scene of much religious fervour and activity. This year it is proposed to perform a *Ramayana Yagna Navaham* from May 16 to 24. The famous Ramayana exponent, Brahmasri Anantharama Dikshitar of Sengalipuram, will conduct the *yagna*.

During the period of the *yagna* special *poojas* are being offered and large-scale poor feeding will be undertaken. Devotees of Rama who wish to participate in this meritorious work can send their contributions to the temple at Triprayar, Trichur District, Kerala State and secure the blessings of Sri Rama.

MUSIC PROGRAMME

THE Bharatiya Vidya Bhavan's Delhi *kendra* presented at its premises at Curzon Road, New Delhi, a programme of light music, *Rabindra Sangeet*, folk songs and patriotic songs on April 7, 1964. The programme was arranged by the Gurukul of the Directorate of Field

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...oncert began with a devotional ... Vidya Nath Seth followed by a ...triotic song by a mixed choral ... Songs vividly visualising the ... of the jawans who died fight- ... Chinese hordes, were sung by ...shpa Hans and Sri K. L. Agni-

... Gujarati marriage song by ... the light sentimental songs by ... Seth and Vidyanath Seth were ...thing and sweet, brimming with ... and good cheer.

... Ganguli sang a Bengali piece ... of the life and soil of Bengal ... Punjabi folk songs by Surinder ...ere an intense delight. The ...owed a complete command of ... idiom and the singing was ... with the lyrical quality and ... emotion of the Punjab pea-

...dra *Sangeet* by Alok Ganguly ... all the charm and sensibility ...oet and his clear, incisive tones ... conveyed the poet's emotional

...der Kaur and K. L. Agnihotri ... in a gay duet reflecting the ... vivacity of rural Punjab.

... programme ended with another ... war song rendered by a mixed ... strong, resonant tones vibrant ...triotic passion.

...A AUR ADHYATMA

...LEDGE alone is sterile. To bear ... must be made the basis for ...ction. This was the main pur-

Smt. Pushpa Hans singing. Smt. Munshi and Sri Jaisukh Lal Hathi, Chairman of the Delhi Kendra are sitting in front.

port of the lecture on *Sahitya Aur Adhyatma* delivered at the Bharatiya Vidya Bhavan by Muni Sri Budhamlji, poet, litterateur and exponent of the *Anuvrat* movement.

In his *pravachan,* Muniji said that knowledge devoid of action was useless. Work was supreme and should go hand in hand with learning. They, he said, were the fundamental principles of the *Anuvrat* Movement.

All men consciously or unconsciously strive, continued Muniji, to reach perfection in life which they cannot without the full knowledge of their own *atma.* The principal aim of literature was to make one comprehend his own

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soul which is precisely the
Adhyatma. Therefore, said
Sahitya and *Adhyatma* could
separated.

Earlier, Kulapati Munshiji wh
sided over the lecture, welcomed
and Sri S. G. Tolat, Publications
ager of the Bhavan, proposed a
thanks.

SAMSKRITI VICHARA SAMITI

THE inaugural meeting of the
kriti Vichara Samiti was held
p.m. on Saturday, March 28, 1964
Bharatiya Vidya Bhavan. This is
cussion group of members and
of the Bhavan interested in the
and promotion of the higher val
life and in their dissemination i
therance of the aims of the Bhav
meeting once a month.

Explaining the aims and obje
the Samiti, Kulapati Munshiji sa
it was necessary that the mess
the Bhavan should be carried to
ent corners of the country. For th
pose, he said, it was essential that
who work for the Bhavan are c
their own minds about its objec
ideals. It was felt that this can be
achieved by having an excha
ideas among the workers them
so that they could be better eq
to spread the message of the B
This had become all the more imp
now because the Bhavan was exp
very fast.

The role of the Bhavan in pl
a better moral and social ord
being increasingly recognised b
the Government and the public
country. It was therefore hope
such discussions would assis
workers of the Bhavan in infl
the thinking of people in their
sphere of life and also in counte
ing the growing menace of forces
ruptive of the moral and spiritual
for which the Bhavan stands.

A paper on the "Concept of
under Modern Conditions—Its ch
and unchanging Elements" prep
Kulapati Munshiji (which had be
ready circulated among the

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was then taken up for discus-

Talpade sought clarification on rence made to scientists in the It was explained that, while and scientists have their own the life of man, science should come the master of man, but be only his servant. It was em- that, as between Spirit and the choice should always be of Science could never be the be- end-all of life.

question whether, human nature what it is, all can achieve the ate of austere poverty, Kulapati explained that it was a matter nt striving. It must be recog- that, though man is originally an yet he is something more than l. The faculty of reasoning and rations for Truth, Beauty, Love ce are the special features of is given to him either to con- strive to better himself or to himself to the level of other

It is not asserted that the ideal state of austere poverty will be achieved by all or that it is easy of attainment. Nor is it expected that every one should take to austere poverty forthwith. All aspirants should try to live a life of detachment, retaining such physical comforts as are necessary to maintain his efficiency as a human being. One must guard against becoming attached to a sense of possession to any of the comforts which are provided only for maintaining this state of efficiency.

Principal John raised the question as to how advertising and salesmanship, which had a material purpose in view, could square with a spiritual life. Kulapati Munshiji explained that if these did not cater to the animal instincts of wrath, fear and greed and were pursued with honesty and sincerity and were devoid of malpractices, they would not degrade the mind or damage the spirit. There is nothing inherently wrong in earning money, provided one returned it to society. That is the ideal of trusteeship which Gandhiji preached.

AKESPEARE
ME TO INDIA

A bunch of essays crystallizing Indian scholarship on Shakespeare brought out specially to mark the Quatercentenary of his birth. Edited by Prof. C. D. Narasimhaiah. Contributors include C. P. Ramaswami Aiyar, V. K. Gokak, R. K. Kaul, A. Menzes.
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After the discussion in which Sri G. K. Bhatt, Sri V. Pandey and Sri Muttagi also took part, Kulapati Munshiji asked Prof. P. Sankaranarayanan, Convenor of the meeting, to sum up the discussion. Doing so, Prof. P. Sankaranarayanan referred to the points raised by Prof. Talpade and others and explained that those who stand for the Moral Order have no quarrel with Science. Only they realise the limitations of Science and feel that any attempt to apply methods appropriate to the physical world to spheres which are beyond their reach is bound to fail.

Man is not merely Physics, Chemistry and Biology. He is also a Spirit. Along with the other members of the animal kingdom, he too possesses animal instincts, but man alone possesses the capacity to reason and to divinise himself.

While man is in duty bound to maintain himself in a state of physical efficiency, he must strive continuously to better himself spiritually so as to achieve eventually the ultimate ideal of self-sufficiency and detached existence. One must progressively get detached from the world to be ultimately attached to and become one with God.

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OUR BOOK SHELF

OUR CREDULITY AND NEGLIGENCE. By A. G. Noorani. Published by Ramdas G. Bhatkal, 35 C, Tardeo Road, Bombay 34. WB. 167 pages. Price: Rs. 3.

SPONSORED by the *Indians for Victory*, an association formed to alert public opinion on the issues posed by the Chinese invasion, the book under review is written by one who has specialised in Sino-Indian relations and has won recognition as an authority on international politics.

The title of the book, borrowed from a remark of the Rashtrapati himself, suggests the contents. Sri Noorani gives a brief but vivid account of Sino-Indian relations beginning with the overrunning of Tibet and concluding with the debacle at NEFA and it is indeed a tale of credulity and negligence —pathetic credulity and criminal negligence.

The author exposes mercilessly a diplomacy which, according to him largely consisted of prevarication at home and appeasement abroad, compromise and confusion, delusion and disaster. He shows how our misfortunes started, not when the Chinese constructed their road through Aksai Chin but when we acquiesced in the rape of Tibet hoping to buy peace by turning a blind eye on evil.

He proves with the help of official records and extracts from the speeches of Ministers how Chinese aggression started not in 1959 but way back in 1954, at the very height of the *bhai-bhai* era and how the Indian public was consistently left in ignorance at every stage.

Even as Chou-En-lai was holding forth in Delhi on the ecstasies of peace, his soldiers were nibbling at Indian territory and our Government was aware of it.

Sri Noorani has collected his facts with meticulous care and covers the subject exhaustively and penetratingly. He frames his impeachment with the lucidity of a lawyer and the passion of an outraged citizen.

It is too optimistic to hope that Noorani's well-documented book will help to give our diplomacy a little more pragmatism, sense of direction and firmness of purpose. But it will admirably alert the public to the dangers of uncritical acceptance of official pronouncements.

—K. S.

KASHMIR: CENTRE OF NEW ALIGNMENTS. By Prof. Balraj Madhok. Published by Deepak Prakashan, New Delhi. 1963. pp. 196. Price Rs.

THIS is a welcome contribution to understanding of the geo-political issues involved in the problems of Kashmir noted by the title—though one may honestly differ from the learned author in his challenging dicta regarding some of the important personalities involved in attempting a satisfactory solution of the present festering stalemate. Prof. Madhok is a Ladakh-born Kashmiri alive to the vital aspects of this complicated problem. In spite of the fervour of his advocacy of a panacea, he is quite academic in his frank, lucid and forceful analysis of the relevant data without mincing words.

With utmost brevity, he presents the facts in their proper historical perspective, and dissects them to support his thesis. To his dozen chapters dealing concisely with the complexities involved with admirable perspicacity, he has added seven helpful Appendices having a direct bearing on his theme—covering 20 out of the 165 pages of his closely packed text.

Read alongside of his earlier books *Kashmir Divided* (1949), *Hindu Rashtra—A Study in Indian Nationalism* (1956), and *Political Trends in India* (1959), we come to know his perspectives.

Prem Nath Dogra in his Foreword characterises the present work as Prof. Madhok's "masterpiece"; and adds: "It is a difficult job without a trace of malice, which has, not un-

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this very controversial issue of party politics."

Chapter VI entitled "Possible ..." Prof. Madhok briefly con- ... plebiscite, internationalisation Valley and partition and favours ... with the complete integration Indian side of the cease-fire ter- and permanently extending to the ...'s all the benefits of our Con- ... without any reservations ... the form of a pseudo-special

—*Prof. S. R. Sharma*

RAO II AND THE EAST INDIA COMPANY. By P. C. Gupta, Publish- ... Allied Publishers Private Ltd., Graham Road, Bombay-1. Second ... Edition. pp. XIII+239. Price: Rs. 30.50.

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... Roberts describes him as "the ...worthless, the wickedest and the ... of the Peshwas. G. S. Sardesai ...ts him with Daulat Rao Sindhia ... evil genius encompassing the ...te fall of the Marathas. But a ... vindication of the last Peshwa ...mpted by P. C. Gupta: "an ordi- ... man placed in most difficult cir- ...ances and sharing many of the ... and vices of his contemporaries ... 215). ...The dissolution of the Maratha Empire had set in before Baji Rao's time, and a man of far superior qualities would have found it equally impossible to arrest the decay." (p. 217).

Mackintosh preferred Baji Rao in manner and appearance to George III and Napoleon (p. 216).

The Appendices deal with Trimbakji and the administration of Poona under Baji Rao II. The Bibliography and the Index leave nothing to be desired. We welcome the volume as a valuable contribution to Maratha history—its last phase.

—*Prof. R. Sathianathier*

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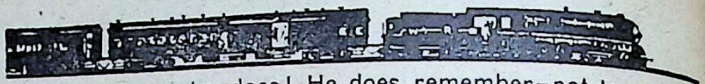

DOES HE ? yes he does! He does remember—not to push his way in before others alight; not to travel on the footboards and risk his life; not to lean out of windows and injure himself; and not to put up his feet and spoil the seat. He thinks he is now a grown up young man and he does not travel in compartments meant for ladies. He always remembers to travel with a proper ticket, as the railways belong to the nation and the nation belongs to him

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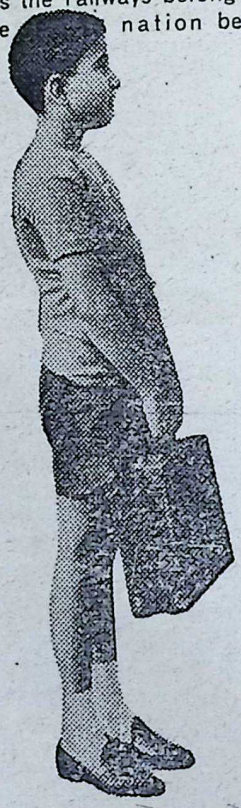

YOU AND THE NATION'S LIFELINES

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...n into the pattern of our life in

...three sentences from the de-
...though short book of the dis-
...ed author reveal his inspira-
...d his purpose in writing it. The
...s in two parts—the first dealing
...the *Gita on Righteousness* and the
...with *The Conception of Kshetra*
...*ktrajna in the Gita.*

...first chapter, the eternal vali-
...the *Gita* as the counsel for afflic-
...anity in every age is brought
...referring to the intensely *human*
...which brought on Arjuna's
...caused by his delusion. Adopt-
...Brahmanandagiri interpretation
...allegory in the first *sloka* of the
...is shown that the perception of
...-duality alone will be the sol-
...this *vishada* and that *karma*
...*kti* are means to this perception.
...Arjuna, in his indecision, *karma*
...attachment was indicated.
...of the place of *bhakti* in spiri-
...lisation, the learned author fol-
...Sankara's view very aptly
...the *sloka "bhaktyaamaam abhi-*
...." and explains: "When *bhakti*
...the grace of God descends, which
...the devotee with the necessary
...dge of the truth, the nature of
...." In respect also of the *sloka:*
...*artha udapaane....* (II-43),
...'s explanation is adopted,
...that a *Brahmajnaanin* obtains
...Brahman-realisation all the bene-
...ich one hopes to get from the
...of *Karmakaanda* and the *Upaa-*
...*Kaanda* of the Vedas.

...second chapter of the book is de-
...to the impact of the *Gita* on what
...ctive in Indian culture. Adopt-
...the definition of culture "as a state
...ence in which reason has been
...ted, supported by aesthetic and
...values," the author shows how
...ture has all along emphasised the
...al element in its evolution and
...for an oecumenical outlook on
...That the universe is one, an inte-
...and harmonious system and that
...must attune oneself to it—this is
...ntral message of Indian culture.
...*Bhagavad Gita* is a text-book of *Brahma Vidya* which proclaims the Absolute or the totality of things comprehending matter, life and the spirit." The *Kshetrakshetrajna adhyaaya* brings out, as the author so effectively explains, this fundamental fact of the dominance of spirit over matter. The *Gita* does not purport to teach merely ethical and social virtues, it would then cease to be *Yoga upanishad,* says the author. It is *Brahmavidya* or *Adhyaatmavidya* which it teaches.

The author shows that the high *dharma* which is conveyed to Arjuna is the knowledge of *Kshetra* and *Kshetrajna* which leads to the concept of *dharma* in the *adhyaatmic* or spiritual sense. This *dharma* is therefore of the nature of discriminating the *atman* from the *anaatman!* Finally, the thesis of the book is rounded off by the observation: "The *Gita* must be taken to have only one meaning and one method of interpretation and it is *adhyaatmic* in character. The knowledge it expounds is for the fight against nescience and aims at destroying it."

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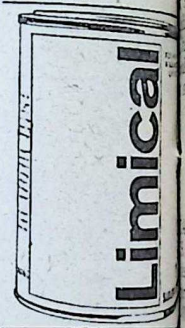

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teaches the highest wisdom
ding up of a civilisation and
its foundations in spiri-
This fixing of attention on the
is what is called culture."

other thing be called cul-
the author, "except the con-
tation of that which abides
ting (*vinasyatsu avinasyati*)
divided in the divided (*avi-*
bhakteshu)?" Thus is the
culture raised to a high spiri-
cle from which conventional
it appear to be merely an-

refreshingly illuminative view
that the learned writer has
in this book which bears, on
the impress of a life dedi-
the pursuit of that culture in
of the *Gita* at its best and its
like by reason of its eminent
and the scholarly manner in
substance has been presented,
deserves very careful and re-
dy.

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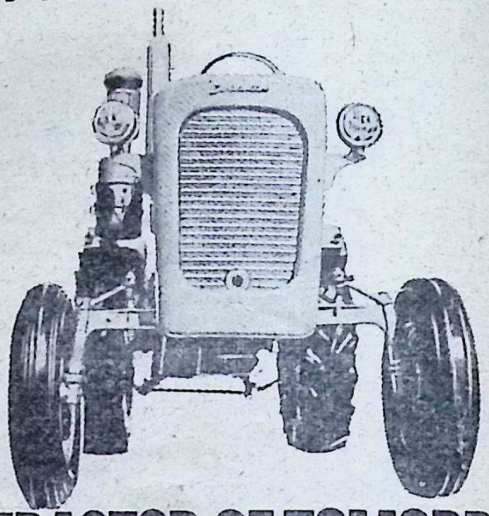

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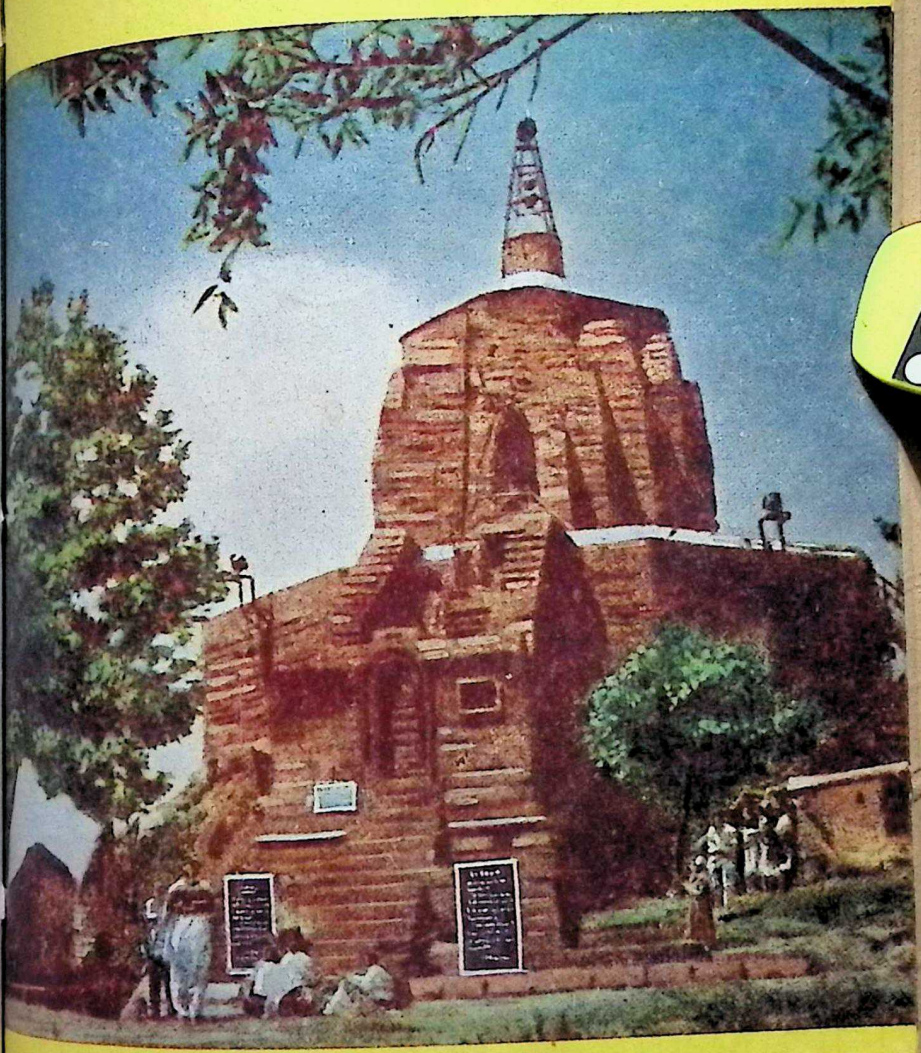

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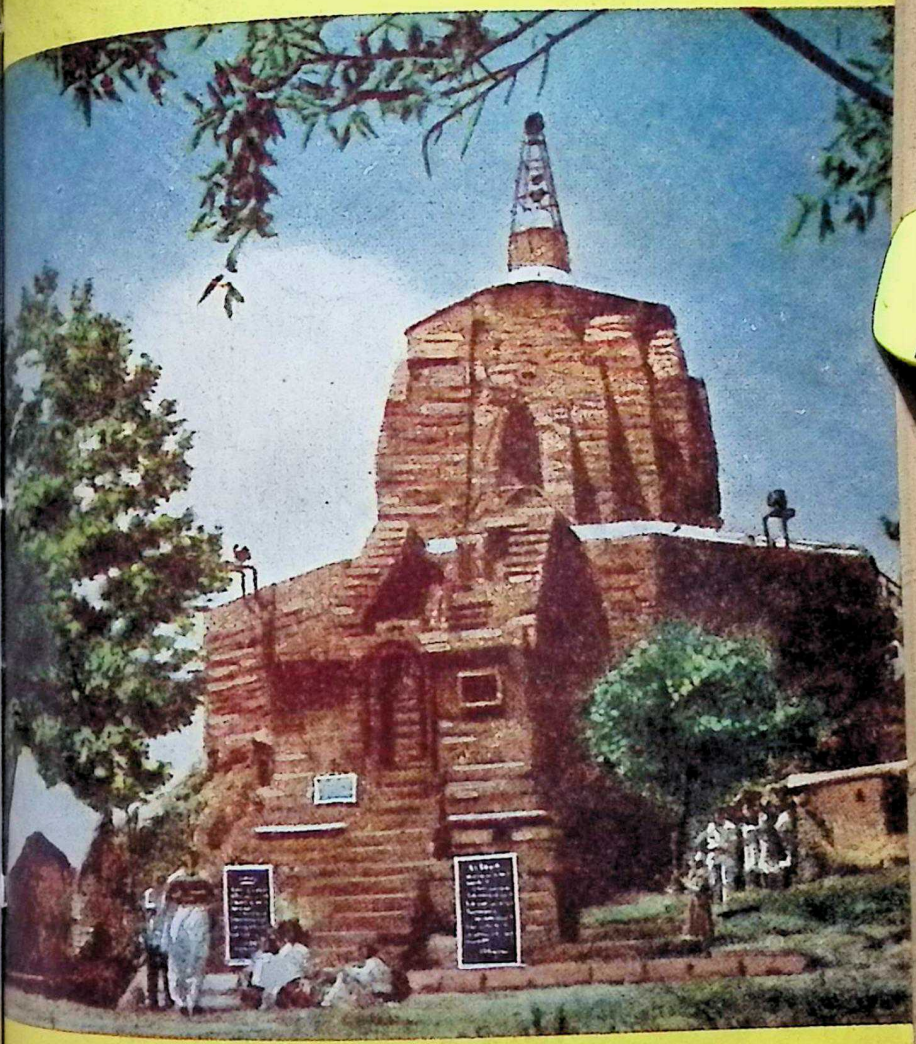

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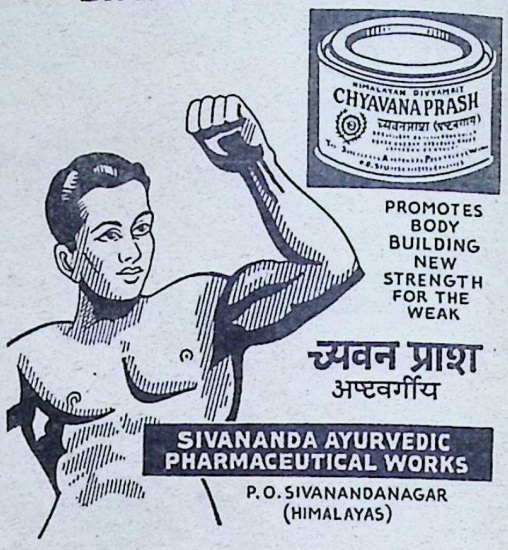

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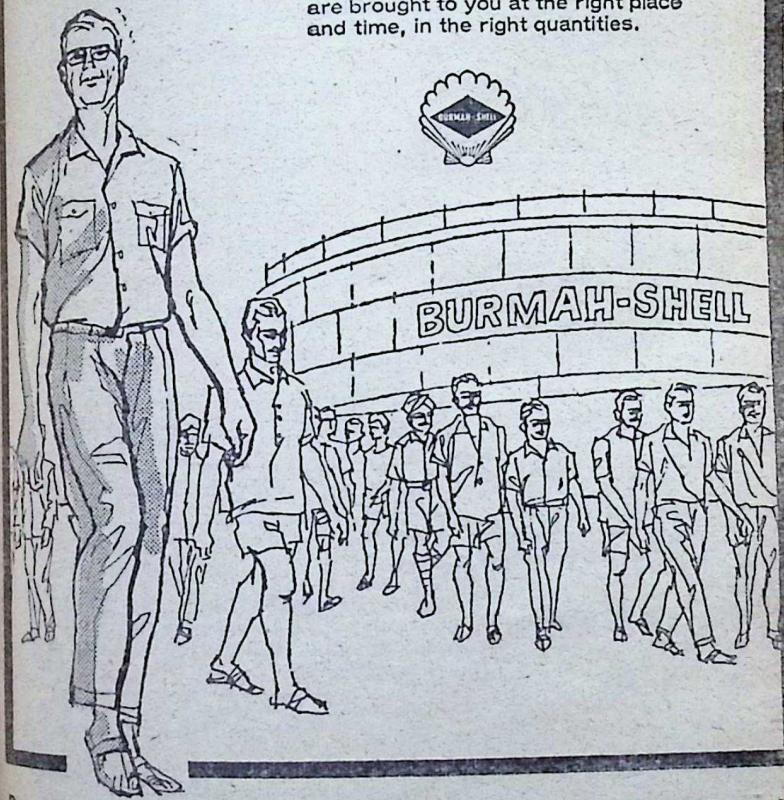

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Prayer to Siva

भूरंभांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमा-
नित्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम्।
नान्यं किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगु मूर्तये नम श्रीदक्षिणामूर्तये ॥

To Him whose eightfold body is all this moving and fixed universe, appearing as earth, water, fire, air, ether, the sun, the moon and soul; beyond Whom, supreme and all-pervading, there exists nothing else for those who carefully investigate; to Him who is incarnate in the Teacher, to Him in the Effulgent Form facing the South, to Him (Siva) be this obeisance.

—*Dakshinamurti Stotra*

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No. 309

KULAPATI'S LETTER
on Life, Literature & Culture

☆ THE MOST IMPORTANT FACTOR IN REVOLUTIONIZING THE SOCIAL PATTERN IN INDIA

BHARATIYA VIDYA BHAVAN
BOMBAY.
MAY 10, 1964.

MY YOUNG FRIEND,

IF anyone were to ask me what has been the most important factor in revolutionizing the social pattern in India during the last century, I would unhesitatingly say that it is the advance of women in education, status and opportunity.

Few people below the age of fifty can realise what a tremendous advance it has been. The only woman President of the United Nations Organization was an Indian. We have Indian women as Governors, Chief Ministers, Ministers, Vice-Chancellors. We have women in politics, in professions and in business—once the exclusive preserve of men—participating in complete equality. And the advance is increasing in tempo.

To refer to a few statistics:

In 1882 the percentage of school-going girls was 0.85; in 1961 it rose to 28.8 per cent. Today it is approximately 35 per cent. In five years it is expected to be 100 per cent.

In 1962-63, the enrolment of women in colleges in India was 1 per cent of the total, against 2 per cent in U.K. and 35 per cent U.S.A.

In India, from the beginning women entered the University completely as equal of men.

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The progress becomes more striking when we compare the situation the Bombay City of hundred years ago. Between 1850 and 1860 only private schools came into existence for giving elementary education girls; both of them foundered

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A crowd of howling men
her with sticks in their hands
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active opposition lost its edge
1880 and 1890 when girls'
were opened by the Educa-
Department of the Government.
ded to the era of ridicule. In
ctions of society, educated
women wearing spectacles and
and ignorant of cooking, be-
popular butt of ridicule in
nd journals.

the beginning of this century,
ons after lampoons were written
jarat about the lady who first
her B.A. degree, and these were
with avidity by college students
er Gujarat.

a debating society, in a mofussil
e, when some of us championed
use of female education—which
meant only learning the three
—we were howled down as "ene-
of society". The leader of the
tion declared amidst thun-
applause that if his wife ever
to read and write, he would
her out of his house.

en came the era when more
more women began to participate
ferent spheres of life. Curiously
gh, while in some countries in the
the growth of education among
en led to their greater partici-
in public activities, in India
the converse—the national im-
to gain political freedom gave a stimulus to the movement for imparting higher education to women.

Inequality of status between the sexes in different spheres of life began to break down when Mrs. Besant led progressive movements in the country, when Saraladev Ghosal took her seat on the platform as one of the leaders of the Congress.

The Home Rule movement also gave an impetus to women. If I remember right, in one of the backward towns of Gujarat, for the first time, women organized a reception in honour of Lokamanya Tilak.

The Gandhian movements, however, were mainly responsible for giving to women an equal status in public life. The mysterious faith which Gandhiji released mobilized women's consciousness as much as men's. And the movements being non-violent, women could participate with confidence in all demonstrations.

I have vivid recollections of women in their tens and thousands joining the huge processions which wended their way through the streets of Bombay. Women braved lathi-charges, conducted raids, went to gaol, and effortlessly, without a struggle, found a place in the public life of the country.

With Freedom came the era of full equality. Our Constitution guaranteed equality to women. The amendment to the age-old Hindu Law, which gave to the daughter a share of her father's estate, placed her on an equal footing with her brothers.

The civil services are now as open to women as to men, and I have known young women preferring to be District Collectors rather than work

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in the Secretariat. I have seen women lawyers contesting for forensic laurels in courts of law. I have also seen the enthusiasm with which young college girls join the National Cadet Corps.

In the coming years, I should not be surprised if, as one of the products of the Chinese aggression, there are women's battalions in our army.

The advance of women in India has certain unique characteristics. Here it was men who fought to provide facilities for women's education and for the exercise of their rights. And women secured equality without losing the grace and modesty which characterise Indian womanhood.

Indian women have, by and large, realised that though they are equal to, they are not the same as men, and true to their tradition, educated women, though participating in all spheres of activity, have continued to be good mothers and wives.

We are so near this revolutionary change that has come over us that we are not in a position to appreciate fully its uniqueness, or its contribution to the achievement of freedom and the progress of the nation.

The new woman in India has proved and will prove the greatest factor in breaking up the old pattern of life and contributing to it a new and refreshing vitality,—provided she does not, lured by modernity, forswear the best elements which gave to the woman in the olden times the grace, the dignity and the creative power in the family.

Yours sincerely,

K. M. Munshi

Bhaja Govindam

भज गोविन्दं भज गोविन्दं
गोविन्दं भज मूढमते ।

Millions of Hindus in India do not know the meaning of Advaita Monism or Vedanta. They are not learned in the sense that they can read Samskrit treatises and comprehend the commentaries of an intellectual giant, written twelve centuries ago. But the Indian air is surcharged with the ozone of Sankaracharya's immortal song "Bhaja Govindam". A breath of the Bhagavatpada's inspiration continues to be the life of each generation. It is a marvel how a boy from Kerala went forth on his *digvijaya*, conquered a whole realm, galvanized a sub-continent, liberated the mind of a people, established spiritual sovereignty over Bharat and lit the inextinguishable lamps of wisdom at cardinal points at Sringeri, Kanchi, Dwarka, Puri and Jyotimath in the snowy Himalayas. It is a wonder how a song of the famous canticle to Lord Govinda epitomizes the philosophical teachings of the great Acharya. "Call on the Lord; Call on the Lord, all else is mere *maya* or illusion" says the God intoxicated seer. This proclamation made on Himalayan heights in Badrinath reverberates throughout the length and breadth of India, and the golden voice of Sankaracharya mingles with the music of the flowing Ganga and Tunga and Poorna in Kalady, Sankara's birthplace in Kerala, and with the mountain breezes of the North and the roar of the waves Indian Ocean in the South.

"Bhaja Govindam" is Adi Sankara's legacy to India for all times to come. This soul-inspiring hymn comes to us from the golden age of Hindu renaissance. May India seek first the Kingdom of God and everything else will be added unto it.

Om Tat Sat.

—*Sankarabhara*

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WHAT IS BRAHMAN ?

Sankara Bhagavatpada

यल्लाभान्नापरो लाभो यत्सुखान्नापरं सुखम् ।
यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यवधारयेत् ॥

That should be known as Brahman, than the gain of which there is no greater gain, than the bliss of which there is no greater bliss and than the knowledge of which there is no greater knowledge.

यद्दृष्ट्वा नापरं दृश्यं यद्भूत्वा न पुनर्भवः ।
यज्ज्ञात्वा नापरं ज्ञेयं तद्ब्रह्मेत्यवधारयेत् ॥

That is to be understood as Brahman, having seen which, there is nothing else to be seen, having become which, there is nothing else to become and having known which, there is nothing else to be known.

तिर्यगूर्ध्वमधःपूर्णं सच्चिदानन्दमद्वयम् ।
अनन्तं नित्यमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥

That One is to be understood as Brahman which is All-pervading, Across, Above and Below, which is Reality, Consciousness and Bliss, without a second similar, Infinite, Eternal and the Only One.

अतद्व्यावृत्तिरूपेण वेदान्तैर्लक्ष्यतेऽव्ययम् ।
अखण्डानन्दमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥

That is to be known as Brahman, which is shown by the Upanishads by the process of elimination of what it is not, which is Indestructible and the one Bliss infinite.

अनण्वस्थूलमह्रस्वमदीर्घमजमव्ययम् ।
अरूपगुणवर्णाख्यं तद्ब्रह्मेत्यवधारयेत् ॥

That is to be known as Brahman which is neither minute nor big, neither short nor long, is unborn and imperishable, without form, quality, caste and name.

यद्भासा भासतेऽर्कादि भास्यैर्यत्तु न भास्यते ।
येन सर्वमिदं भाति तद्ब्रह्मेत्यवधारयेत् ॥

That should be known as Brahman by whose light shine the sun and the like, but which is not illumined by those illuminated and by which shines this (visible) all.

—**Atma Bodha**

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VA STOTRA

SWAMI VIVEKANANDA

ions to Siva! whose glory
easurable, who resembles the

y
ness, to whom are attributed
henomena of all creation,
reservation and dissolution
e universe! May the devotion,
urning devotion of this my life
d itself to Him, to Siva, who,
being Lord of all, transcends
Himself.

m Lordship is ever established,
causes annihilation of delusion,
e most surpassing love, made
anifest,
rowned Him with a name above
l names,
ame of "Mahadeva", the Great
God!

e warm embrace, of Love per-
onified,
ays, within man's heart, that all
power
d a semblance and a passing
how,
hich the tempest of the whole
ast blows,

Past Samskaaras, stirring the energies
With violence, like water lashed to waves;
In which the dual consciousness of "I" and "Thou",
Plays on: I salute that mind stable,
Centred in Siva, the abode of calm!

Where the ideas of parent and produced,
Purified thoughts, and endless varied forms,
Merge in the Real one; where the existence ends
Of such conceptions as "within", "without"—
The wind of modification being stilled—
That Hara I worship, Siva I hail!

From whom all gloom and darkness have dispersed;
That radiant Light, white, beautiful
As bloom of lotus white is beautiful;
Whose laughter loud sheds knowledge luminous;
Who, by undivided meditation,
Is realised in the self-controlled heart
May that lordly Swan of the limpid lake
Of my mind, guard me, prostrate before Him!

Him, the Master-remover of evil,
Who wipes the dark stain of this Iron Age;
Who, Daksha's Daughter gave Her coveted hand;
Who, like the charming water-lily white,
Is beautiful; who is ready ever
To part with life for others' good, whose gaze
Is on the humble fixed, whose neck is blue
With the poison swallowed:
Him, we salute!

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HOMAGE TO SANKARA

यषां धीसूर्यदीप्त्या प्रतिहतमगमन्नाशमेकान्ततो मे
ध्वान्तं स्वान्तस्य हेतुर्जननमरणसन्तानदोलाधिरूढेः ।
येषां पादौ प्रपन्नाः श्रुतिशमविनयैः भूषिता शिष्यसंघाः
सद्यो मुक्ताः स्थितास्तान् यतिवरमहितान् यावदायुर्नमामि ॥

The sunlight of Sri Sankara's intellect has completely expelled from the recesses of my heart the darkness of ignorance which is the cause of ceaselessly swinging between birth and death. Bands of disciples adorned with the excellences of Vedic lore, self-control and humility and taking refuge in Holy feet are immediately liberated from *samsara*. I shall be tendering my obeisance to that pre-eminent ascetic till the end of my life.

—*Sri Totakacharya*

अधिगतभिदा पूर्वाचार्यानुपेत्य सहस्रधा
सरिदिव महीभेदान् संप्राप्य शैरिपदोद्गता ।
जयति भगवत्पादश्रीमन्मुखाम्बुजनिर्गता
जननहरणी सूक्तिर्ब्रह्माद्वयैकपरायणा ॥

The auspicious word (the *Bhashya*) flowing from the lotus face of Bhagavatpada explaining the Brahma bereft of all duality, destroying every possibility of rebirth, has taken a thousand different forms of expositions due to the contact of various Acharyas anterior to me, as the celestial river (Ganga) issuing from the feet of Vishnu assumes different shapes and colours by flowing through different types of land and helps mortals to avoid rebirth.

—*Sri Appayya Dikshita*

* * *

An Inscription in an ancient temple known as Bhadreswaram in the forests of Cambodia refers to one Sivasoma who was the teacher of King Indravarman. About the teacher Sivasoma, it says:

येनाधीतानि शास्त्राणि भगवच्छङ्कराह्वयात् ।
निश्शेषसूरिमूर्धालिमालालीढाङ्घ्रिपङ्कजात् ॥

By whom were learnt all the Shastras from Bhagavan Sankara whose lotus feet were swarmed by the bees of the bowing heads of all learned men without exception.

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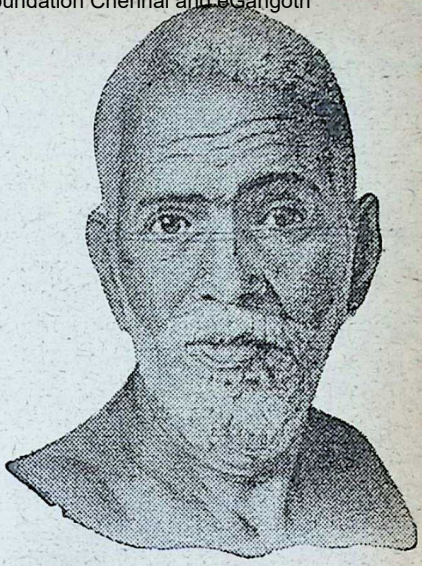
ATURE OF MAN



Bhagavan
Ramana Maharshi

HE individual being which identifies its existence with that the life in the physical body as is called the ego. The Self, ch is pure Consciousness, has no sense about it. Neither can the sical body which is inert in itself, e this ego-sense. Between the , that is between the Self or pure sciousness and the inert physical dy, there arises mysteriously the sense or "I" notion, the hybrid ch is neither of them, and this rishes as an individual being.

This ego or individual being is at root of all that is futile and unirable in life. Therefore it is to destroyed by any possible means; n That which ever is alone reins resplendent. This is Liberation or Enlightenment or Self-Realization.

Devotee: Bhagavan often says: "The world is not outside you," or "everything depends on you," or "what is there outside you." I find all this puzzling. The world existed before I was born and will continue to after my death, as it has survived the death of so many who once lived as I do now.

Bhagavan: Did I ever say that the world exists because of you? I have only put to you the question what exists apart from yourself. You ought to understand that by the Self neither the physical body nor the subtle body is meant.

What you are told is that if you

The Fourteenth Anniversary of the *Brahmanirvana* of Bhagavan Ramana Maharshi was on the 9th of this month.—*Ed.*

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once know the Self within which all ideas exist, not excluding the idea of yourself, of others like you and of the world, you can realize the truth that there is a Reality, a Supreme Truth, which is the Self of all the world you now see, the Self of all the selves, the one Real, the Supreme, the eternal Self, as distinct from the ego or individual being, which is impermanent. You must not mistake the ego or the bodily idea for the Self.

D: Then Bhagavan means that the Self is God?

B: You see the difficulty. Self-enquiry, "Who am I?" is a different technique from the meditation—"I am Siva", or "I am He." I rather emphasize Self-Knowledge, for you are first concerned with yourself before you proceed to know the world or its Lord. The "I am He" or "I am Brahman," meditation is more or less mental, but the quest for the Self of which I speak is a direct method and is superior to it. For the moment you get into the quest for the Self and begin to go deeper, the real Self is waiting there to receive you, and then whatever is to be done is done by something else and you, as an individual, have no hand in it. In this process all doubts and discussions are automatically given up, just as one who sleeps forgets all his cares for the time being.

D: What certainty is there that something awaits there to receive me?

B: When a person is sufficiently mature he becomes convinced naturally.

D: How is this maturity to be tained?

B: Various ways are prescrib But whatever previous developm there may be, earnest Self-enqu hastens it.

D: That is arguing in a circle am strong enough for the quest i am mature and it is the quest th makes me mature.

B: The mind does have this s of difficulty. It wants a fixed the to satisfy itself with. Really, ho ever, no theory is necessary for t man who seriously strives to approa God or his true Self.

Everyone is the Self and, indea is infinite. Yet each person mistak his body for his Self. In order t know anything, illumination is necess sary. This can only be of the natu of Light; however, it lights up bo physical light and physical darkne That is to say, that it lies beyon apparent light and darkness. It i itself neither, but it is said to b light because it illumines both. It infinite and is Consciousness. Co sciousness is the Self of which every one is aware. No one is ever awa from his Self and therefore everyon is in fact Self-realized; only—an this is the great mystery—people d not know this and want to realiz the Self. Realization consists onl in getting rid of the false idea th one is not realized. It is not any thing new to be acquired. It mus already exist or it would not be eter nal and only what is eternal is worth striving for.

Once the false notion "I am th body" or "I am not realised" h been rejected, the Supreme Conscio

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the Self alone remains and
le's present state of knowledge
all this "Realization." But the
is that Realization is eternal
already exists, here and now.

sciousness is pure knowledge.
mind arises out of it and is
up of thoughts.

essence of the mind is only
ness or consciousness. How-
when the ego overclouds it, it
ons as reasoning, thinking or
ing. The universal mind, not
limited by the ego, has nothing
itself and is therefore only
. This is what the Bible
by "I am that I am."

ego-ridden mind has its streng-
ped and is too weak to resist
sing thoughts. The egoless
is happy as we see in deep,
less sleep. Clearly, therefore,
ess and distress are only modes
e mind.

When I seek the "I" I see
g.

You say that because you are
omed to identify yourself with
body and sight with the eyes,
what is there to be seen? And
hom? And how? There is only
Consciousness and this, when it
fies itself with the body, pro-
itself through the eyes and sees
surrounding objects. The indi-
al is limited to the waking state;
expects to see something different
accepts the authority of his
s. He will not admit that he
sees, the objects seen, and the
of seeing are all manifestations

> **Action or karma not being opposed (to ignorance) cannot destroy ignorance. But knowledge does verily destroy ignorance, as light destroys the deepest darkness.**
>
> —Sankara

of the same Consciousness—the "I-I." Meditation helps to overcome the illusion that the Self is something to see. Actually, there is nothing to see. How do you recognize yourself now? Do you have to hold a mirror up in front of yourself to recognize yourself? The awareness is itself the "I". Realize it and that is the truth.

D: When I enquire into the origin of thoughts there is the perception of the "I" but it does not satisfy me.

B: Quite right. Because this perception of "I" is associated with a form, perhaps with the physical body. Nothing should be associated with the pure Self. The Self is the pure Reality in whose light the body, the ego and all else shine. When all thoughts are stilled, pure Consciousness remains over.

D: How did the ego arise?

B: There is no ego. If there were you would have to admit of two selves in you. Therefore there is no ignorance. If you enquire into the Self, ignorance, which is already non-existent, will be found not to exist and you will say that it has fled.

[Courtesy: *Sri Ramanasram*]

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SRI SANKARA JAYANTI

...and up rose that young ... with by whom it has been decl... that, at the age of sixteen, he ... completed all his writings; ... marvellous boy Sankaracharya ar...

—Vivekana...

H. H. JAGADGURU
SRI SANKARACHARYA OF KANCHI

IT was by the *avatara* of Sri Sa... kara that the Vedas and ... works of the Rishis were rehabil... ed. It was only by their rehabil... tion that the observance of the ... Sri Rama Navami, Sri Narasim... Jayanti, Sri Krishna Jayanti, Utta... yana Sankaranti and Sivaratri a... other holy days was revived. T... *avatara* of Sri Sankara made the ... membrance and celebration of ot... Jayantis also possible.

Sri Sankara Jayanti comes off ev... year on the 5th day of the bri... half of the *Vaisaakh* month. It is ... *suddha panchami* of the *Maadh*... month in the *Vasanta ritu*. Like ... pure white jasmine which is ... called *Vaasanti* and *Maadhavi*, ... the *Vaasantha Maadhava Jayanti* ... our virginally tender spiritual perc... tion with its own rich fragrance.

Who is Sri Sankara? He is *lok... sankaraha*. He makes for the welfa... of the whole world. He is Siva H... self. Sivam means auspiciousn... what is propitious.

One of the traditional invocati... runs:

श्रुतिस्मृतिपुराणानामालयं करुणालयम् ।
नमामि भगवत्पादशंकरं लोकशङ्करम् ॥

I bow to Sri Bhagavatpada wh... the abode of *Sruti*, the *Smritis* and ... *Puranas*, who is the ocean of ... and the bestower of auspicious... on the world.

What does *sam* mean in the ... Sankara? It means *sukha*, bliss...

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...ada. The *Brihadaranyakopani-* ...speaks of it as *priyam*—that ...ch is dear. Ordinarily, the peo- ...of the world do not know where ...*sam, priyam* or *aananda* can be ...nd. Hence, they are afflicted with ...ldly sorrows. Sri Bhagavatpada ...filled with compassion at the ...of a world thus afflicted. He ...ed that men should enjoy the ...mited bliss of self-realisation.

What is that bliss by realising which Sankara himself left all misery behind? Sri Sankara says: One's ...n self is *sukha* or bliss. One's ...n self is All. One's own self is ...tman. Brahman alone is all that ...perceive. Everything is the effect Brahman. The cause itself is the ...ct; the effect is non-different from ...cause. Everything is *sam* or bliss. ...t this *sam* or bliss be enjoyed in ...our experiences. Let it be enjoy- ...as one's own inner self or *atman*. Every one holds his son dear. Why? ...cause he belongs to one's own self. ...alth is dear because it belongs to ...e's own self. The wife is dear be- ...se she belongs to one's own self. ...e crops and fields are dear for the ...son that they belong to one's own ...f. If those same fields are sold away ...another, they are no longer dear ...the first owner. Thus, in the ...rld, everything external to the self ...dear for the reason that it is relat- ...d to the self. The self alone is ulti- ...ately dear to every one. Realisa- ...n of the self as non-different from ...rahman is Supreme Bliss.

Sri Sankara taught that Paramat- ...an is one, that everything is Para- ...atman and that all is one. The ...da declares that everything is Brahman. What the Veda taught is also what Sri Sankara taught. Sri Sankara said that as all is Brahman, there is nothing apart from Brahman.

The Charvakas held the view that the world alone is real and that Brahman does not exist. The *Nyaya* logicians and other dualists said that the world and Brahman are both real. The Buddhists denied both the world and Brahman. That Brahman alone is real and that the world has no reality in its own right apart from Brahman is the teaching of Sri Sankara.

Even in Buddhistic days, the systems anterior to it did not cease to exist. Charvaka philosophy could not displace the earlier systems of thought. But on the emergence of Sri Sankara's philosophy, all earlier systems lost their appeal like stars losing their light on the rising of the sun.

Need it be said that partial lights become dimmed before the supreme and limitless effulgence of universal light? As Sri Appayya Dikshitar put it, the methods of *Bhakti, Upasana* and ethical virtues, and the conflicting paths of *Tantra, Acharya, Yoga,* and *Samadhi,* all these get absorbed in the indivisible bliss of the non-dual *atman* just as rivers flowing East, South, West and North get merged in the ocean. That Supreme bliss is the goal of all these paths.

The teaching of the Bhagavatpada, as well as the teachings of other Acharyas which are intended for the purification and elevation of one's *atman,* following the Vedas, prescribe that the *Dharmas* mentioned in them, should be practised by men in

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accordance with their respective *Varnas* and *Ashramas.*

The *Varnashrama Dharmas* have been ordained by *Sastras* not merely to foster among men an attitude of mutual helpfulness or only to promote the general co-operative material well-being of society. They have been prescribed for the self-purification which they effect by developing peace, sense-control, discrimination and detachment which are the essential means for liberation and which cannot be otherwise achieved. Sri Sankara Bhagavatpada himself has declared this in his *Aparokshanubhuti*:—

स्ववर्णाश्रमधर्मेण तपसा हरितोषणात् ।
साधनं प्रभवेत्पुंसां वैराग्यादिचतुष्टयम् ॥

The four means of *moksha,* namely *vairagya* and others accrue to a person by observance of his own *Varnashrama Dharmas* and their dedication to Sri Hari.

In this view, Sri Sankara closely follows the *Gita* where it is said:—

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

Therefore in the determination of what should or should not be done, Sastra is your mentor and guide.

The word *tasmaat* meaning "therefore" which occurs in this *sloka* refers to a reason in the *sastraic* determination of what should or should not be done. What is that reason? It is set out in the immediately preceding *slokas* of the *Gita* in that very context.

The gateway to hell which makes for self-destruction is three-fold, namely, desire, anger and avarice. Hence these three ought to be given up. One released from these three gates of darkness practises what makes for his elevation and then attains the supreme goal. But if violates the *sastraic* injunction acts according to his will and sure, he does not attain self-rea tion. He can neither be happy reach the supreme goal.

After these verses occurs the ve beginning "तस्माच्छास्त्रं प्रमाणं कार्याकार्य व्यवस्थितौ". Thus Sri Sank follows the *Gita* when he decla that the observance of *Varnashra Dharma* leads to self-purification a elevation of the *atman.*

Thus, through the very langu of *Sruti,* Sri Sankara describes detail the means to the gradual tra formation of a layman into t Supreme Being. Beginning with t instruction, *Veda nityamadheeyata* that the Vedas should be heard a recited every day, he ends with t words *atha parabrahmaatma stheeyataam*—"let one stand firm established in the Supreme Bra man".

The purpose of the Vedas is t performance of observances pre cribed in them. This should be don in a spirit of dedication to God an not from any other motive. D performance of *karma* is itself wor ship of God. As has been said o old *Isvaraanugrahaadeva pumsaa advaita vaasanaa.* It is only by t grace of God that the urge for Ad vaita will spring up.

A person of pure mind should ap proach a Guru who has realised his Self and learn the purpose of th Upanishads from him. He shoul live a disciplined life, giving up a attachments, always seeking the com pany of the good, sustaining himse on alms begged of others, eating t

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...um only as medicine to cure disease of hunger and not to ...er to the palate. Practising these ...rities, he should spend his days contemplation being firmly established in Brahmanhood. This, in ...f, is Sri Sankara's *upadesa* for the ...er of liberation.

...pounding in his *Bhashyas* the ...s enshrined in the Upanishads, in ...guage which is profoundly sub... and yet transparently simple, the ...ic that was Sri Sankara travers... the whole of the Bharata Bhoomi ... foot from Rameswaram in the ... to the Himalayas in the north. ...rs and sacred spots, villages and ...s, and temples have all been ...tified by him and their spiritua... augmented by his *yantras* and ...*tras* and by the invocations he ...

Generally speaking, there is no holy ...t in India whose sanctity has not ...n heightened by his association. ...en now, in every part of the coun..., people speak with pride that the ...ple in their neighbourhood has ...n sanctified by Sri Sankaracharya ...d made famous by the *yantra* that ... established.

In all regions where Vedic studies ...re prevalent, that is in Anga, Van..., Kalinga, Andhra, Dravida, Kera..., Karnataka, Maharashtra, Saurash..., Malwa, Gurjara, Sindhu, Gan...ara, Kuru, Panchala, Kashmira, ...epala, Maithila, Kanyakubja, Ma...dha, Kamaroopa and Kamboja, ...ere is no spot where Sri Sankara's ...*shyas* have not been studied with ...otion by those who sought libera... following the *Guru-sishya sam...laaya*. Even now, Sri Sankara *Bhashyas* are learnt in every place where Vedic studies are in vogue.

The growth of modern science is said to be responsible for the increase of lethal weapons calculated to destroy all life and to be pregnant with infinite danger to the world. Yet, from another angle, on calm and careful reflection, it will be clear that the growth of science shows the way to the promotion of peace among men.

Fifty years ago, physicists held the view that matter was made of a number of distinct elements and they held the theory of absolute difference among things. Now, however, denying the distinctiveness of individual elements of matter and mutual difference between what is with form and what is without form, they proclaim that they are all evolutes of one Energy. Thus, it will be clear to all thinkers that modern scientists are giving up the theory of difference and are gradually getting oriented to the philosophy of non-difference.

Especially, great savants like Einstein, Sir James Jeans and Eddington have come very near the doctrine of Advaita taught by Sri Sankara Bhagavatpada. Declaring that the phenomenal world of perception is not ultimately true, but only relatively real, they have come in effect to reject difference itself. The scientific thought of present day progressively approximates to and supports the conclusion of Sri Sankara in the repudiation of the world of difference. This modern view will prepare the way for inculcating a sense of peace in the world.

(Continued on page 26)

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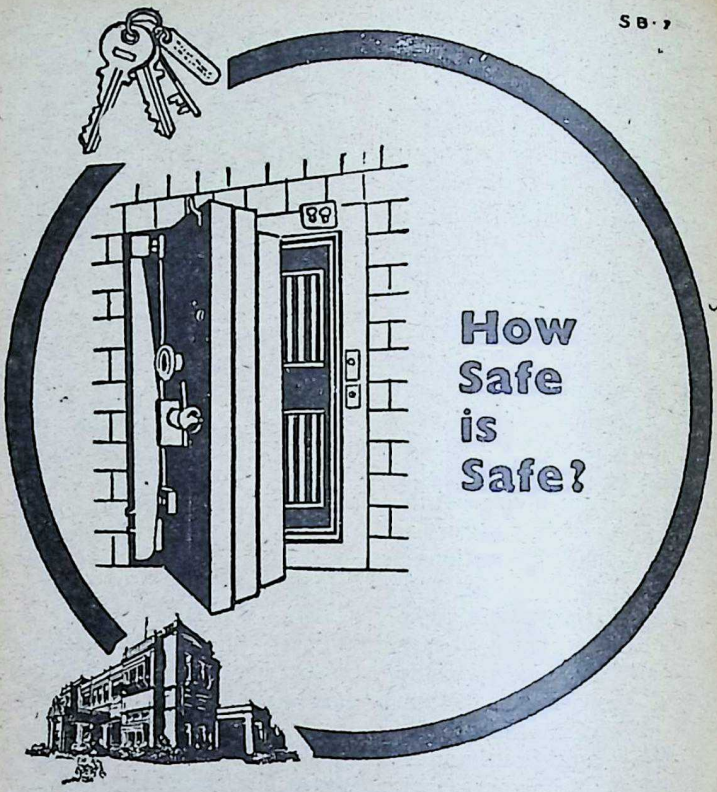

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Adi Sankaracharya was the foremost among the Master-minds and the giant souls which Mother India has produced. The operative presence of Vedic Dharma in the India of today is attributable to the genius of Adi Sankaracharya.

—Sivananda.

SRI SANKARA: HE SAVED OUR DHARMA

H. H. Jagadguru Sri Sankaracharya of Sringeri

T will be well for all the follow-ers and admirers of Sri Sankara gavatpadacharya to recall and ember Him with great humility intense gratitude on the sacred sion of His Birthday. But for the Vedas and *Vaidika Dharma* ld have lost their hold in this ed land of *rma;* it was that stabilised ever the sys-n of spiritual cipline, known ectively as duism, and the perma-t propagation the same He nded four ths in the four ners of India fore He disap-ared in Kedar-th.

Just as He monstrated the sic single real-y as the Ulti-ate Truth underlying and pervading the diverse world of individual souls and the varied Universe of names and forms, He realised the intrinsic cultural unity of *Bharatha Varsha* in spite of the innumerable varieties of language, faith and practice prevalent in the land. He did not destroy anything. He valued and preserved the good elements in everything and welded them all together as the component parts of the integrated whole.

It is our devout prayer that we should try our best to carry out in our lives the sacred lessons which He has taught in the fields of philosophy, devotion, mental discipline and so on for making us realise, step by step, the Goal of Life.

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In his short life of 32 years, Sankara achieved that union of sage and saint, of wisdom and kindliness, which characterizes the loftiest type of man produced in India.

—Will Durant.

The Message of Sri Sankaracharya

H. H. Jagadguru Sri Sankaracharya of Dwarka

HINDUISM is a way of life. It does not treat religion as a mat- of some particular holy days or oting a few hours to prayer each y or the hearing of sermons only. encompasses the whole of life and s its impact on the whole human sonality.

Hindu religion has essentially been dividualistic rather than congrega- al. By a process of intuition and perience, our ancient *rishis* discov- d methods of delving deep into unknown strata of the self and secrets of the universe. The Vedas, Upanishads and the various *Dhar- asutras* were the results of the in- tive perceptions, revelations and periences of the *rishis*, communic- d by them to their *sishyas*. Each the several systems of philosophy us represented a spiritual experience revelation.

Later, due to faulty interpretations some of the systems of philosophy controversies arose which resulted in periods of spiritual and moral chaos. During such periods, in the history of India, Acharyas have tried to re-establish the religion of the Vedas. First and foremost among them was Sri Sankaracharya. He is unique, because in the age which witnessed his advent, the cult of Buddha had changed considerably from the pure and ethical teachings of the Master. These sects denied the authority of the Vedas.

It is nothing short of a miracle that in the short span of 32 years of life Sri Sankaracharya was able to integrate the different schools of thought and re-establish the eternal principles of *Dharma*.

Sri Sankaracharya was born of Sivaguru and Aryamba at Kalady in North Travancore. He lost his father in his third year and had his *upanayana* (thread ceremony) before his fifth year. Within a few years he

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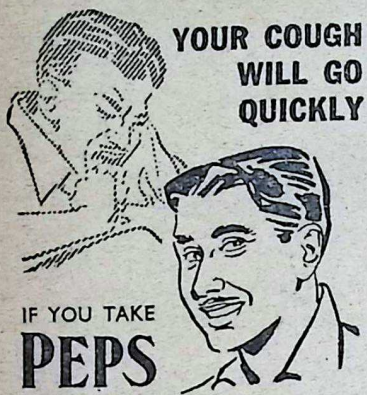

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completed his studies of the Ved and several *Sastras*. He wanted enter the *sannyaasa ashram* but mother would not permit him to so.

Then a miracle happened in whic God's hand is clearly discernib Sankara was saved from the jaws a crocodile while bathing, only whe his distressed mother permitted hi to renounce the world. He then we to the banks of Narmada, where S Govinda Bhagavatpada accepted hi as his disciple and imparted to hi the mystic significance of *Veda Mahavakyas*. From here he went t Badrikashram in the Himalayas. H did long penance there and compose his *Bhasyas* on *Brahmasutras*, Upa nishads and the *Gita*. Here Sada nanda became his disciple. Severa other contemporary intellectua giants, among them Madana Misr Visvarupa, Sri Hastakamala and Sri Totaka, became his disciples.

Sri Adi Shankaracharya travelled all over the country with his disciples refuting false doctrines and condemning objectionable practices and observances which were contrary to the accepted notions of morality and which were practised in the name of religion.

Sri Adi Shankaracharya was not only a person of gigantic intellect but was endowed with great vision and forethought. In order to consolidate the moral and spiritual values and traditions of Hinduism he established *maths* in Sringeri in the South Badrinath in the North, Dwarka in the West and Puri in the East.

He placed one of his disciples at the head of each *math*. These four

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...uses of spirituality in the four ...s of the country indicate that ...and and its people are bound ...er in the indissoluble bonds of ...mon heritage, common values, ...mon ideas and common culture. ...s also his mandate that this ...of Bharat be dedicated to the ...of the spirit, to the realization of ...which is highest and sublime in ...n nature, through a life of sim...y, dedication and sacrifice.

...cording to *math* tradition, these ... have an unbroken tradi... ...anded down from one Acharya ...another, for the last two thou... ...years, or more. The Acharyas ...chosen with the greatest care. ...scopes of those disciples who ... extraordinary gifts are studied ... carefully. He who shows the ...test *saniskara* and shows pro... ...e of attaining the highest spiritua... ...and becoming the worthy head ...the *math*, is chosen.

...hen a very strenuous course of ...ation and training begins. The ...t eminent authorities in various ...plines teach him all the Vedic ...spiritual lore. He is made to go ...gh regular and rigorous spiri... ...l practices to attain the poise, ...dom and vision which are charac...stics of a spiritual leader in India. ...hese Acharyas are not recluses or ...tics in the ordinary sense of the ...d. They do not shun society. They ... men of God and leaders of ...ght. They command unquestion... ...respect among the people. By dint ...their extraordinary intellect, their ...p erudition, rigorous self-disci... ...e and dedicated devotion to God ...d human service, these Acharyas

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acquire a rare and sublime serenity and magnetic appeal on account of which they come to exercise unquestioned influence over the people. They are accepted as natural leaders of thought and spiritual resurgence.

At these *maths*, valuable research work in ancient learning is done. Special mention may be made of Swami Vidyaranya of Sringeri Math in whose time *Bhasyas* on all the four Vedas and several other learned treatises were written which are well-known to scholars all over the world. Scores of dedicated scholars who shun publicity help in this work. Hundreds of valuable books have been published through these *maths*.

Through these *maths* the message of the great Adi Shankaracharya who brought about a rare synthesis of thought and culture in Indian society, is preserved and handed down as a rich and rare treasure of all that is great, of all that is lofty, and of all that is sublime in human nature and thought.

Let us hope and pray that Sri Shankaracharya's life and work will help us in solving the present problems in India. May God bless us with the same spirit of dedication and tireless work as was exhibited by Sri Shankaracharya.

In conclusion, we must always keep in mind the famous *sloka*, the message of Bharat and of *Sanatana Dharma*:

सर्वेऽपि सुखिनः सन्तु
सर्वे सन्तु निरामयाः।
सर्वे भद्राणि पश्यन्तु
मा कश्चिद्दुःखमाप्नुयात्॥
आचार्याः शङ्कराचार्याः
सन्तु मे जन्मजन्मनि॥

SRI SANKARA JAYANTI—*Contd.*

With the obliteration through proper insight of the sense of difference among the citizens of the world, among leaders of men and among administrators, the wise, the brave and the thoughtful will no longer feel that others are different from themselves. They will realise their oneness even with the men of enemy countries. Themselves afflicted by the afflictions of the people of enemy countries, they will prove to be the foundation for raising the edifice of world peace.

On this holy day of the anniversary of Sri Sankara's birth, may the Truth of Advaita or Non-difference to which modern scientific thinkers are getting attuned, a truth which has been proclaimed by eternal *Surti* and which has been rendered radiant by Sri Sankara Bhagavatpada, be broadcast all over the world by thinkers and wise men, each in his measure, with earnestness and fervour.

May the malady of absence of peace which afflicts all mankind be cured by the life-giving nectar of the realisation of non-difference! May *sam* in the name Samkara, i.e. Peace, reign everywhere!

[Courtesy: Kamakoti Pradeepam]

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Like the holy Ganga flowing from Sri Hari's feet, the Bhasya flowed from Sri Bhagavatpada's lotus mouth.

—Appaiya Dikshitar

Sankara's Advaitism

DR. S. RADHAKRISHNAN

THE Advaitism of Sankara is a system of great speculative dar- and logical subtlety. Its austere ntellectualism, its remorseless logic, which marches on indifferent to the hopes and beliefs of man, its relative freedom from theological obsessions, make it a great example of a purely philosophical scheme....

It is impossible to read Sankara's writings, packed as they are with serious and subtle thinking, without being conscious that one is in contact with a mind of a very fine penetration and profound spirituality. With his acute feeling of the immeasurable world, his stirring gaze into the abyssmal mysteries of spirit, his unswerving resolve to say neither more nor less than what could be proved, Sankara stands out as a heroic figure of the first rank in the somewhat motley crowd of the religious thinkers of medieval India. His philosophy stands forth complete, needing neither a before nor an after. It has a self-justifying wholeness characteristic of work of art.

Through the massive and at the same time subtle dialectic of Sankara there shows forth a vivid, emotional temperament, without which philosophy tends to become a mere game of logic. A master of the strictest logic, he is a master of a noble and animated poetry which belongs to another order. The rays of his genius have illumined the dark places of thought and soothed the sorrows of the most forlorn heart....

Supreme as a philosopher and a dialectician, great as a man of calm judgment and wide toleration, Sankara taught us to love truth, respect reason, and realise the purpose of life. Twelve centuries have passed and yet his influence is visible. He destroyed many an old dogma, not by violently attacking it, but by quickly suggesting something more reasonable, which was at the same time more spiritual too. He put into general circulation a vast body of important knowledge and formative ideas which, though contained in the Upanishads, were forgotten by the people, and thus re-created for us the distant past. He was not a dreaming idealist, but a practical visionary, a philosopher, and at the same time a man of action, what we may call a social idealist on the grand scale. Even those who do not agree with his general attitude to life will not be reluctant to allow him a place among the immortals.

[From: *Indian Philosophy*, Vol II]

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Basing it on the one Real Brahm
of which everything else
but a manifestation, h
absolute monism is n
inconsistent with pantheism, but
strongly opposed to atheism

SANKARA
the towering genius

SISTER NIVEDITA

THIS wonderful boy—for he died at the age of thirty-two—was born at the end of the eighth century, and had already completed a great mission when most men are still dreaming of the future. The characteristic product of Oriental culture is always a commentary. By this form of literature the future is knit firmly to the past, and though the dynamic power of the connecting idea may be obscure to the foreigner, it is clearly and correctly conveyed to the Eastern mind itself...

By writing a new commentary on a given *Sutra,* the man of genius has it in his power to readjust the relationship between a given question and the whole of current opinion. Hence it is not surprising to find that the masterpiece of Sankaracharya's life was a commentary on the *Vedanta Sutra....*

The whole of the national genius awoke once more in Sankaracharya. Amidst all the brilliance and luxury of the age, in spite of the rich and florid taste of the Puranic period, his soul caught the mystic whisper of the ancient rhythm of the Vedic chants, and the dynamic power of the faith to lead the soul to superconsciousness, became for him the secret of every phase of Hinduism. He was on fire with the love of the Vedas. His own poems have something of their classical beauty and vigour, and his books may almost be described as chains of quotations from the most piercing and comprehensive sentences of the Upanishads, to which he has contributed links and rivets.

Sankaracharya wandered, during his short life, from his birth-place in the South to as far as the Himalayas, and everything that he came across in his travels related itself to the one focus and centre, in his mind. He accepted each worship, even that to which he was at first adverse, but always because he found that the great mood of one—without-a-second was not only the Vedic, but also the Puranic goal. This is the doctrine that he expresses in his twelve epoch-making commentaries, specially in his crowning work, *the commentary on the Vedanta Sutra.* And this idea, known as the Advaita philosophy, constitutes for the rest of the Hindu period, the actual unity of India.

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Western people can hardly imagine ersonality such as that of Sankaarya. In the course of so few rs to have nominated the found- of not less than ten great religious ers, of which four have fully re- ed their prestige to the present ; to have acquired such a mass Sanskrit learning to create a dis- t philosophy, and impress himself the scholarly imagination of a in a pre-eminence that twelve dred years have not sufficed to ke; to have written poems whose deur makes them unmistakable n to the foreign and unlearned ; and at the same time to have d with his disciples in all the ant joy and simple pathos of the ts—this is greatness that we may reciate, but cannot understand... The work of Sankaracharya was relinking of popular practice to theory of Brahma, the stern in- ion of mythological fancies with doctrines of the Upanishads. He k up and defined the current ch-words—*Maya, Karma,* re-incar- ion, and others—and left the minology of Hinduism what it is day. At the same time, we must t neglect to remind ourselves that all this, if he had been other than expression of that which it was actual tendency of the race to mulate, he would not have found scope he did. The recognition a great man is as essential a factor his history as his own power and aracter. His complete appropria- n by his nation only shows that is in perfect unison with its ught and aspiration.

[Courtesy: *Atma Bodha*]

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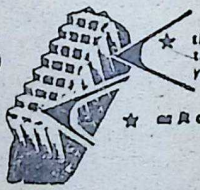

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SANKARA'S *promise to his* MOTHER

Prof. P. Sankaranarayanan

SRI SANKARA is the incarnation of Bhagavan Siva. One of the aspects in which Siva is worshipped is that of Sri Dakshinamurti, the eternal cosmic teacher sitting under the ageless banyan tree and defeating the forces of ignorance and evil. His raised hand in *chin mudra* and His pointing look convey the unspoken word to rescue erring mortals from the tormenting fires of life in this vale of tears. That is the Sambhu of the Himalayas looking southward.

Bhagavan Siva determined that the time had come when He should break His silence, that He should go about the country teaching *Atma vidya* to everyone. To this end, the eternal Sambhu became the historical Sankara. He was born the child of a pious couple, Sivaguru and Aryamba. The father died when Sankara was still a child and Aryamba brought him up with love and wisdom. Sankara wished to adopt *sannyasa* soon after his *upanayana*. He wanted to become a *parivrajaka*, a wandering monk. But he was the only child and his mother would not agree to his request to be allowed to become a *sannyasi*.

One day, he took her to bathe in the river close to their house. Aryamba bathed first and came out of the water. Sankara then went into the river. Just then a crocodile caught hold of his feet. Sankara shouted for help and his mother rushed back to the river to see the dread beast clamp its jaws on her son's leg. Already a widow, the prospect of her losing her only son also filled her with dismay and terror.

In this plight Sankara told his mother, "Mother, if I am devoured by the crocodile, you will not have me to perform your obsequies when you die. But if you permit me to take on *sannyasa* here and now, generations of my ancestors will attain salvation. Possibly the crocodile may release me from its hold if I change from a Brahmachari into a *Sannyasi*."

Aryamba was in a dilemma. If she did not accede to Sankara's wish, the crocodile would eat him up and she would lose her son. But if she permitted him to become a *sannyasi*, then too she would lose him; for, from that moment he must leave her.

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Her maternal instinct showed her the way out. Let him be alive, wherever he is, she thought, and agreed. Sankara stood in the water, pronounced the *mantra* which made him a *sannyasin*, and immediately, the crocodile loosened its hold on his leg.

By the rules of his new *asrama*, Sankara had to get away from his home. Aryamba was inconsolable. The prospect of her tender little boy going from place to place and living on alms of cooked food was too depressing for her.

"My child," she wept, "I longed to rear you up under this roof, to feed you with my own hands, to see you married and begetting children yourself. Alas! All this is not to be for me."

"Mother," replied Sankara, "do not grieve over the inevitable. This has been ordained already. Do not be anxious about me, mother. For, till now I was child to you alone; hereafter all those who offer me *biksha* are my mothers. Those who will teach me will be fathers to me. My *sishyas* will be my sons. As for a wife, the peace that I shall enjoy meditating on the Supreme in solitude will be my bride.

भिक्षाप्रदाः जनन्यः पितरो गुरवः, कुमारकाः शिष्याः,
एकान्त रमणहेतुः शान्तिः वनिता विरक्तस्य

"And now give me leave to go."

Aryamba stood helpless. She gazed on her son for a long time while tears coursed down her cheeks. She saw that she could not keep him with her any longer. And then, through her sobs, she said:

"My child, now that you have become a *sannyasi* and will go a who will perform my obsequies w I die? Am I destined to have *putrakritya* to speed my soul to vation?"

"Mother, do not be afraid," S kara promised. "Think of me at time of your death. Wherever I I shall hasten to your side and p form your funeral rites."

Years passed. Sankara had b wandering through the country pounding *Advaita*, gathering d ples and establishing seats of *Ad tic* learning. When he was at S geri, he felt that his mother was ing. Leaving his disciples there, hastened to his mother's bedsi Aryamba was overjoyed to see h again. Sankara composed the *Vish Bhujanga Stotra* and enabled his m ther to have a vision of the Supre Narayana. Uttering that divi Name, she passed away peacefully the abode of the immortals.

Sankara wished to keep his pr mise to his mother to perform h funeral rites. He told the people the village about it and sought th help to carry his mother's body to th cremation ground.

"Whoever has heard of a *sannya sin* performing the funeral obsequi of his parents?" his neighbours e claimed in scorn and refused th co-operation.

To Sankara, a plighted word, an that too to his mother, was sacred It must be kept though it had no san tion in law or tradition. Duty t mother annuls every prohibitio Was it not said मातृ देवो भव? Is n the mother God in human form

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> Compared with other means, knowledge of the Self is verily the one direct means for emancipation. As fire is necessary for cooking, so without knowledge of the Self no emancipation is to be had.
>
> —Sankara

In a son ever adequately repay his mother for all the travails she willingly bears both in bearing the child and in nursing the infant? Sankara said:

नां तावदियं प्रसूतिसमये दुर्वारशूलव्यथा
न्ये तनुशोषणं मलमयो शय्या च संवत्सरी ।
स्यापि न गर्भभार भरणं क्लेशस्य यस्याः क्षमो
निष्कृतिमुन्नतोपि तनयस्तस्यै जनन्यै नमः ॥

In the world there may be bad sons, but whoever has heard, said Sankara, of a bad mother in any part of the world?

कुपुत्रो जायेत, कुमाता न क्वचिदपि ।

"Whether you help me or not," declared Sankara addressing the people of the village, "I am determined to perform the funeral rites of my mother."

The story goes that, unable to carry his mother's body by himself to the burning ghat, Sankara cut it into small pieces, made a funeral pyre for her in the backyard of the house, invoked the God of Fire and immediately, the mortal remains of the noble woman who gave the great Jagadguru to the world were consumed in the flames.

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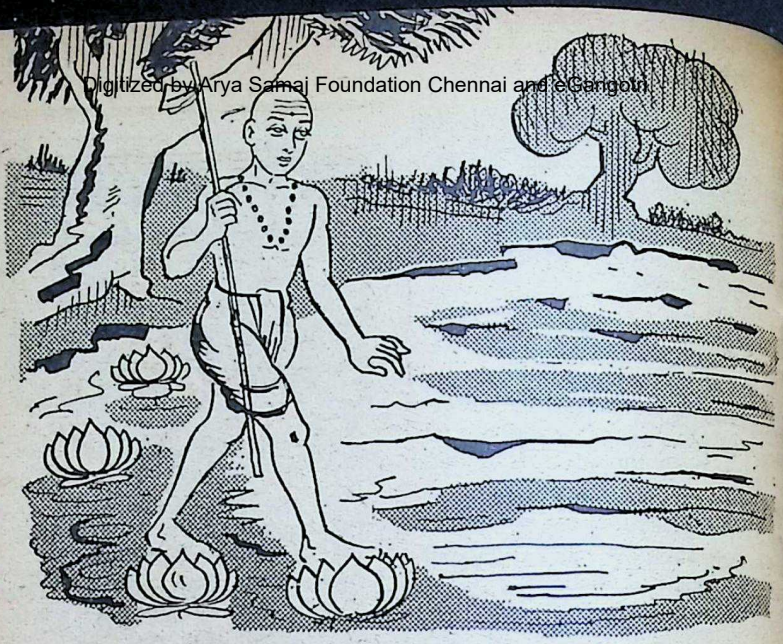

PADMAPADA

He walked on Lotuses

N. RAMESAN, I.A.S.

ON the banks of the holiest of the Indian rivers, the Ganga, sat Bhagavatpada Sri Sankaracharya, shedding spiritual lustre on the world, and preaching the *Advaita Vidya* by teaching the Upanishadic Saastras. Many a disciple flocked to his feet from far and near. The young and irresistible teacher, impregnable in his arguments, attracted a large number of followers and admirers as was to be expected in the great intellectual city of Kasi. Sankara lived there for years following his usual routine of bath in the Ganges, *darshan* of Sri Visveswara, and teaching of the Upanishads, and the Brahmasutras and their meaning.

Amidst the various disciples who flocked round him, there was one Sanandana. He was an intelligent Brahmin of Chola country, and was deeply attached to his *guru*. One day when Sankara was delivering his discourse sitting on the northern bank of the Ganges, suddenly floods rose up in the river. Sanandana who was caught up on the other side of the

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was upset, as he feared that he
d miss that day's instructions.
ra from the other side of the
beckoned to him to come for-
and Sanandana implicitly
d his master, without any falter-

andana started walking on the
and such was the greatness of
aith in his master, that Mother
a, sprouted a lotus at each
tep of Sanandana, so that he
able to walk upon a bridge of
rs to the other side. When
d by the admiring friends, as to
he was able to cross the river,
andana replied that the very
ght of his Acharya, which was
gh to enable one to cross the
n of *samsara*, was strong enough
ake him cross the short span of
Ganga. From that day, he was
n as Padmapada or the lotus-
ed one, and he is a famous writer
teacher of the *Advaitic* doctrine.

he incident of Sanandana walk-
over the Ganga and the Ganga
porting each of his steps and
andana being thereafter called
mapada is narrated beautifully in
following verses by Mahamaho-
yaya Pandit Lakshmana Suri in
Bhagavatpadabhyudayam:

वास्त्वपरे पारे तिष्टन्तं स सनन्दनम् ।
नहीत्याजुहाव सर्वेषामपि पश्यताम् ॥
हूतः स गुरुणा स्रोतस्विन्या अगाधताम् ।
द्यनुमार्गेण गन्तुं गुर्वन्तिकं जवात् ॥
रज्जले सद्यस्तद्भक्त्या साऽपि निम्नगा ।
मेषु वित्यस्य पद्मं पद्ममधात्पदम् ॥
त्वरमभ्येत्य तीरं गुर्वन्तिके स्थितः ।
पत्रपानम्राः सर्वेऽपि तदसूयकाः ॥

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Sri S. Anantharamakrishnan

T. V. Viswanatha Aiyer

IN the death of Sri S. Anantharamakrishnan the country has lost a great industrialist and businessman. He was a shining example of what real and enlightened entrepreneurship and the much maligned private sector can do for the economic development of our country.

Though richly endowed (according to poor Madras standards) with the world's goods, he felt himself, as it were, a trustee with a mission to employ them all for beneficent purposes, to promote industry, to increase opportunities for large-scale employment, and to afford relief from poverty and distress. He had vision of no mean order, either in quality or scope and if only he had been spared a few more years more to put into effect his many practical schemes, his contribution to the uplift and growth of the country and its people would have been even more significant and phenomenal than it has been.

Repeatedly and rightly has it been said that his contribution in making Madras the Detroit of India was substantial. It has, however, to be recorded that his great ambition and scheme to produce a people's car at a popular price (as low as between Rs. 3,000 and Rs. 4,000) was frustrated on grounds based not wholly on the merits of the proposal.

He dared to take, on many an occasion, great risks not merely financial but also otherwise. His relations with labour have been of the friendliest and this has been acknowledged in glowing terms by the two persons most competent to speak thereon, Sri Gurumurthi and Sri R. Venkataraman, Industries Minister of Madras State.

Great as the contribution of Sri Anantharamakrishnan to the industrial regeneration of this part of the country has been, I would rather stress his excellence as a man and as a gentleman. He had an abiding faith in God, the Indian way of life and our culture, in *daana* and in *dharma*. His *dhana* (wealth) was meant and used for good causes. Though thus rooted in the past, he was ever ready to accept fresh ideas and employ new and modern techniques to produce the very best.

He stuck to his decisions with courage and confidence and carried them into effect with singular determination. He led a pure and simple life and was a man of great rectitude and restraint. He was bent on discharging his obligations and commitments scrupulously.

He has left an industrial empire but it was built, brick by brick, by hard work, forethought and straight conduct and through years of continued toil, anxiety and strain.

The poor and the needy and seve-

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institutions have been con-
sly and substantially helped by
without fuss or publicity and, in
cases, their very existence to-
can be traced to his great and
ly help. The "Parama Kalyani
" has been conceived to achieve
and good results over the years
f only God had spared him
, the Trust would have deve-
into a sort of Ford or Rocke-
Foundation, if not in its size
st in its quality, cosmopolitan
k, views and objectives.

s was a typical Hindu family
strong and affectionate ties. The
ion and gratitude for his mother
elder brother and his ties with
other members of the family
all strong and intimate. His
y to his friends, particularly
those of his early days and the affection and regard his colleagues and staff had for him, made them all members of a greater family with him as a benevolent *paterfamilias*. Apart from his family, many a flourishing businessman owes his progress to Sri Anantharamakrishnan's unfailing help and encouragement.

That such a man, so singularly endowed and with such an unblemished record for probity and good conduct, one who maintained the decencies of life, should be lost so prematurely at this juncture, is a tragedy indeed. It can be said that his motto was

Act, act in the living present
Heart within and God overhead

May his soul rest in peace!

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This is the testament of a great sa who takes a synoptic view of hum life and history.—Ed.

What I believe..

ARNOLD TOYNBEE

EVERY human being is a Janus. "We look before and after." When one is young it is easy to look forward; one has not yet accumulated much of a past to draw one toward the backward-looking view. As one grows older, the temptation to dwell on the past and to avert one's eyes from the future grows.

This tendency is well known, and it has to be resisted. If one were to fall into this backward-looking stance one would be as good (I mean as bad) as dead before physical death had overtaken one. Lord Russell is reported to have said, when he was already far on in his eighties, that it is important to care immensely about things that are going to happen after one is dead. All ageing people ought to make this saying their own, and to act on it, as Lord Russell has done.

Our minds, so long as they keep their cutting edge, are not bound our physical limits; they can ra over time and space into infinity. be human is to be capable of tra cending oneself. Compared to range of the mind, the longest time is brief. One can accomp very little in one lifetime, even one's life is not cut short. Anyth that an individual does accomp has meaning and value only in larger context of society and hist in which the individual plays his part.

As I was born in 1889 and am alive in 1964, I have lived to see wh looks like a transition from one of world history to another. I g up during the later years of the years of peace in Europe that begun in 1871. I never dreamed this state of peace was not per nent until I was overtaken by Aug

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...a placid phase of history has been swept away by a turbulent phase...

14; and, on Armistice Day, 1918, never dreamed that I should live see a second world war in my life-e.

I grew up in an age of stability and urity for the middle class in Bri-. One's family might have very le money; but, if one was mode-ely able, hardworking, and well-haved, one could count on having satisfying middle-class career. At y college in Oxford, Balliol, before 914, any freshman who had no clear ea of what he wanted to do after e went down was put down for the dian Civil Service by the dons as matter of routine. An ICS career as assured to any Balliol man who uld not do better than that. And e contract that a successful candi-te for the ICS concluded with the overnment of India gave the new cruit security for the rest of his e.

The mental world in which I was rought up was equally stable. It as still the mental world of the Ita-an Renaissance. The Greek and atin classics became one's spiritual ome; and on me, at any rate, this ad the curious effect of partly deta-hing me from the living Western orld into which I had been born. I ame to look on this modern West-rn world with alien and unadmiring yes. History, for me, was Greek and Roman history; medieval and modern history were an irrelevant and rather impertinent epilogue ppended to history proper by the North European barbarians. This epilogue was not even in the main line of succession. It was a sideline.

My spiritual home in the Graeco-Roman world has, as things have turned out, been of great practical help to me. It has been a haven of stability in the midst of a welter of change. In the living world into which I have been born, a placid phase of history has been swept away by a turbulent phase within my life-time, but my footing in my classical world has moderated for me the shock of this violent transition. In the barbarians' postscript to history, one paragraph has been followed by another. But history itself—that is, Greek and Roman history—still remains what it always has been.

The drawbacks of a classical education in the modern age are obvious. A traditional concentration on the Greek and Latin classics prevented me from making myself at home in the marvellous physical universe that had been opened up to view by the progress of physical science during the three centuries before the time at which I was at school. Science and the higher mathematics that are the key to science have remained a closed book to me.

There is no adequate compensation for this loss in the faculty that I have acquired, from my drilling in Latin and Greek composition, of expressing my feelings in Greek or Latin verse when something moves me. I have never been able to write poetry in my vernacular mother-

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...human affairs do not become intelligible until they are seen as a whole...

tongue; and this consequence of having taken a classical education seriously is a quaint one.

On the other side of the account, however, my classical education has given me two benefits which, to my mind, are of inestimable value. It has given me a mental standing-ground outside the time and place into which I happen to have been born; and this has saved me from over-estimating the importance of the modern Western civilisation.

While I do care—and care very much—about the future of the present-day world, "my" world, in the sense of the world in which I have the greatest intellectual and emotional stake, is not this present-day Western-style one. It is the Aegean and Mediterranean world of two thousand years and more ago—of, say, Polybius's time (he lived from about 208 to 128 B.C.).

The second great benefit that I have gained from my classical education is a lifelong conviction that human affairs do not become intelligible until they are seen as a whole, and a consequent lifelong effort that I have made to arrive at a comprehensive view of human affairs. By the time I was being educated, Western scholars were already shredding the seamless web of human affairs into morsels that were as minute as they were numerous, and they were examining each of these morsels under the microscope as if each of them were a self-contained universe instead of being, as it was, an inseparable part of a larger whole.

I am thankful that my old-fashioned classical education saved me from being instructed in human affairs in this nineteenth-century German way. The fifteenth-century Italian way seems to me to be a much better one, because it seems to me to give a vision of human affairs that is much truer to life.

The humanist student of the Classics is taught to see Graeco-Roman life as a unity. In his eyes the languages, literature, visual arts, religion, politics, economics, and history of his Classical World are not so many separate "subjects," insulated from each other in thought-tight compartments; they are facets of a unitary way of life, and neither this nor they can be seen properly unless the parts are seen synoptically as contributions to the whole.

Twentieth-century science, as well as fifteenth-century humanism, can give one this "holistic" view. At the moment when—feeling my way toward "holism" through humanism—I was setting out to write the first batch of volumes of my book, "A Study of History," General Smuts's "Holism" was published; and I was excited and encouraged to find that the goal at which I was aiming had already been reached along a quite different mental road which I myself had not succeeded in exploring.

I had done some work for General Smuts at the Paris peace conference of 1919, and he had seemed to me like someone who had stepped

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...my conscious and deliberate aim has been to be a student of human affairs studied as a whole, instead of their being partitioned into the so-called "disciplines"...

ght out of "my" classical world the present-day world. What classical about him was his versa-. Farmer, lawyer, soldier, man, philosopher, man of ce: Smuts was like one of the acters in Plutarch's *Lives*. All-roundness" was the key to ss's greatness; it was the key to stein's greatness, too. Einstein e his epoch-making discoveries putting together things that lesser ds had left asunder. Sir Winston rchill is another great man in the e unmodern vein. These three at men's comprehensiveness is a d between them which transcends differences in their personalities d in their careers. All three would e felt at home if they had been n into the world of Polybius and to the Censor and Archimedes.

Thanks to my having been given classical education, the nineteenth-tury cult of specialisation has ant nothing to me. I have never n been tempted to bow down in e House of Rimmon. I have never de the choice between being a his-an of politics, economics, reli-n, the arts, science, and techno-y; my conscious and deliberate n has been to be a student of human affairs studied as a whole, instead of their being partitioned into the so-called "disciplines." In taking this line, I hope I have jumped clear out of the eighteenth century into the twenty-first without having got my feet entangled in the nineteenth century or in the twentieth.

I feel confident that the tradition of the past is also "the wave of the future." We are now moving into a chapter of human history in which our choice is going to be not between a whole world and a shredded-up world but between one world and no world. I believe that the human race is going to choose life and good, not death and evil.

I therefore believe in the imminence of one world, and I believe that, in the twenty-first century, human life is going to be a unity again in all its aspects and activities. I believe that, in the field of religion, sectarianism is going to be subordinated to ecumenicalism; that, in the field of politics, nationalism is going to be subordinated to world government; and that, in the field of study, specialisation is going to be subordinated to a comprehensive view of human affairs.

[Courtesy: *The Guardian*]

If you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy.

—Kahlil Gibran

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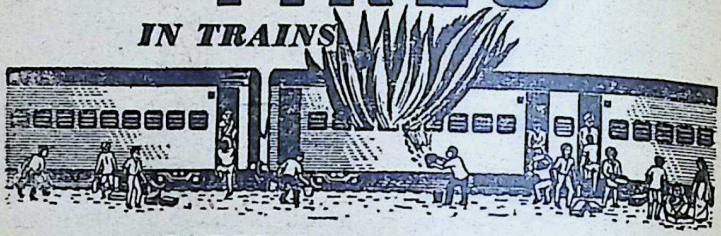

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K. M. MUNSHI

PART III

KRISHNAVATARA

CHAPTER XLVI

Draupadi Goes to the Swayamvara Mandap

SOMETIME before the break of dawn, Draupadi woke up. It was the eleventh day of the bright half of the month of Paush, the day of the *swayamvara*. For long had the astrologers of Panchala studied the position of presiding planets and after lavishly propitiating them, found that it was going to be the happiest day in her life.

Today, of all days, she thought, her fate and the fate of her family, and perhaps the fate of empires, was going to be decided, and she was to be the architect of this fate.

As she entered the waters of the Ganga for her early morning bath in company of her friends, a song was in her heart. It was the song of victory, lifting her towards a dazzling future. Even the sky and the earth echoed the song, she felt, as the wintry breeze, gentle and refreshing, brought to her the gay notes of the boatmen's songs as they plied their crafts on the river.

As she dived into the chill waters of the Ganga, she felt Krishna coming to her—as he had done in actual life the day before—and asking: "Krishn*aa,* have you faith in me?" Yes, yes, she had complete faith in him. He had shown her the way to found an empire of *dharma!* What a delicious feeling of happiness the thought created in her! "I shall abide by your wishes," she murmured. She could not contain the exultation she felt; it overflowed.

After the morning bath, she was given a ceremonial bath. Sanctified water mixed with milk and curds was poured over her by the officiating priests with appropriate Vedic chants. A fragrant paste of sandalwood, saffron and musk was rubbed over her body, as her friends sang auspicious songs.

This was the sixteenth day of the ceremonials. In spite of the strain of vigils, fasts and rituals, and the uncertainties of the situation as it changed from day to day, she felt as if she was in the high heavens. Men and things appeared to her to be forming only a joyous pattern on some distant planet.

Only one man, Krishna, was real. He was by her side, buoying her up with faith which never wavered.

Final touches were given to her dress of gold cloth. She was decorated with rings, armlets and girdle studded with gems. Flowers were woven into her hair. A coronet, blazing with diamonds and rubies, was placed on her head, a garland of

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sweet-smelling flowers, on her neck.

Attended by priests and princesses, she went to the *Yagnashala*. In the shrine, the sacred fire had been burning in honour of her guardian deity, Agni, the Fire God, since the day Dhristadyumna and she were born.

She went round the sacred fire, her hands joined, her eyes downcast in humility, praying for the success of the great venture she was embarking on. Yes, it was a great venture. It might involve the rise and fall of kings. To that end she was prepared to welcome any trial, any suffering, any torture.

As she came down the steps of the *Yagna-shala*, she found her favourite cow, Kshiraa, her dearest friend, waiting for her. She had fed her every day and milked her with her own hands. She smiled at the cow as she looked at her with mute affection.

'Yes, dear Kshiraa, I will never part with you', she whispered to the cow. 'You are coming with me to my husband's house. Wherever is my home, there you shall live. You will be a part of me'. Kshiraa raised her head and received a loving hug.

Led by the priests and accompanied by fifty maidens singing auspicious songs, she proceeded over a path strewn with flowers on her way to the spacious arena, the *mandap*.

The procession, preceded by drummers, fife players and blowers of conch and horn, was joined by Dhristadyumna, Satyaajit and Shikhandin. Acharya Shvetaketu, the principal disciple of Guru Sandipani and a teacher of the martial art, also joined them. To the surprise of many onlookers, a spirited horse, ready saddled, carrying arms, accompanied the procession. Shvetaketu had prepared himself for every contingency.

As she proceeded on her way to the *mandap*, Draupadi apprehensively looked around, but was relieved to find that no Magadhan charioteer warrior was near the route. She smiled. Krishna had kept his promise. Nobody would kidnap her.

As she entered the huge arena, a murmur as of a mighty sea arose from the vast multitude which was waiting for the bride. Necks were craned; eyes were fastened on her. Till yesterday she had trembled at the prospect of facing this great assembly come to witness her *swayamvara*. Now it was a symbol of her triumph, no, the triumph of *dharma* to which she was dedicated.

When she entered the arena, she saw her father sitting on his throne in a happy mood. The decision he had taken the day before had restored his determined outlook. She prostrated herself before him; he gave her his blessings. Satyaajit and Shikhandin, armed with bows and arrows, went and stood on either side of the throne.

In front of the throne was a large *vedi*, sacrificial pit, in which God Agni was installed. Around it were seated venerable Brahmans, headed by the old rishis Yaaja and Upayaaj. Her heart was full of gratitude for her guardian God, Agni. He was giving her a chance to affect the fortunes of Aryavarta.

In the middle, a little further down in the *mandap*, was a pool of water

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which, she could see, the target fixed. She looked around and as if in a dream, thrones arrangen a semi-circular gallery for the l visitors.

She had never seen such magnince before. Gold glittered everyere. The kings were resplendent their diadems, necklaces, girdles of coruscating with emeralds and es. Most of them wore scarfs of thread and had with them rds, maces or bows encrusted h gold—all reflecting the rays of morning sun. Their eyes were d on her—of some out of curio, of others out of avidity, of all wonder.

She recognised some of the royal sts, who had been pointed out to in the last few days. Shakuni's pulence and perpetual unctuous e were unmistakable. Duryoana could easily be recognised; he next to his uncle, surrounded by brothers—handsome, well-built, magnificent golden diadem studded h scintillating gems, on his head. xt to him sat Aswatthaama, eyeg her with hawk-like intensity. ere was no mistaking the chario's son, Karna; he sat next to ona's son, handsome like a god, ceful in every limb. Oh, if only had been born a Kshatriya!

She could identify some other gs too—Virat, Shalya of Madra, d Shishupal of Chedi.

She could easily spot the Emperor Magadha. He sat surrounded by court—massive of build, with bold ss and a face full of self-conscious nity. On his head was a huge wn of gold, a single ruby as large as an egg gleaming from it like the third fiery eye of Lord Shiva. His hair and beard, white as snow, were glossy with oil. A tiger-skin was folded across his broad chest. He was girdled with a belt embossed with gems. Each of his arms was encircled with a massive bracelet of wrought gold. He bore no weapons. His heavy mace was held by a bearer who stood behind him.

Draupadi's eyes went in search of Govind. There he sat in the enclosure occupied by the Yadavas. Next to him was a giant of a man; it must be Balaraam. He had a miniature ploughshare in his hand. He was laughing—evidently at his own witty remarks.

Krishna was calm, detached and smiling, distinctive in his comparative simplicity. He wore a gemless diadem with a peacock feather, a single necklace, and radiated charm and dignity, with none of the ostentatious magnificence which the other kings displayed. His eyes met hers. They had a message for her: "Krishn*aa,* it is your duty to go through the *swayamvara* with a stout heart". Her eyes replied to the message: "Yes, I will go through it. I know you will never desert me, whatever happens".

Then she turned to the semi-circular gallery to the right of her father's throne. On wooden planks were seated venerable rishis covered with deer skins, surrounded by their pupils; holy men, besmeared with ashes; Brahmans famed throughout Aryavarta for their learning and austerity.

At the far end, between the ends

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of the two semi-circular galleries, facing the *vedi,* was a huge crowd of men impatient to see the *swayamvara.*

Draupadi stepped towards the sacred fire, took the appointed seat. *Mantras* were chanted. Oblations were offered. Sacred grains of rice were showered on her.

When the Fire God was propitiated, she was led by Dhristadyumna to their father, who again gave her his blessings. Then they walked up to the artificially-constructed pool of water. A long pole had been fixed in the centre, on the top of which a fish, fastened to a circular frame, was revolving rapidly. Guru Sandipani, old, lean and muscular, as the master of the contest, stood by its side.

Near the pool, on a mat of sacred grass, lay a bow, huge, tough and stout, adorned with flowers, with its gold-encrusted shaft glittering in the sun. A string of well-twisted catgut, firmly tied to its lower end, lay near it coiled like a long serpent. By its side was placed a quiver with five arrows.

After she offered worship to the

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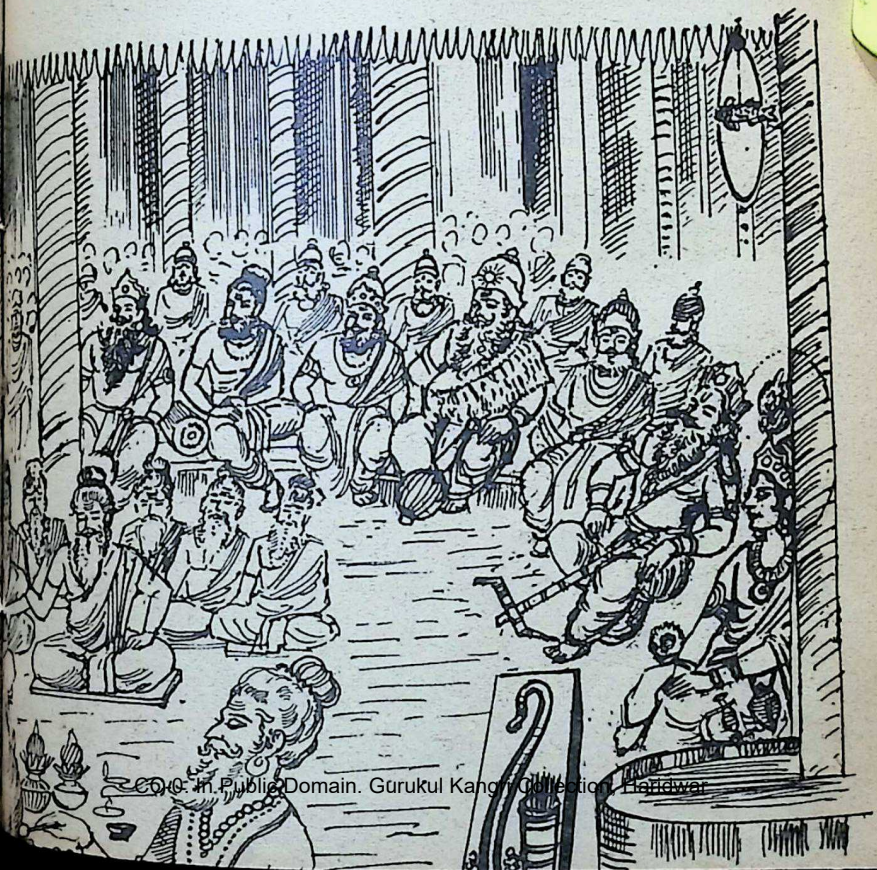
ip to th

in the way Guru Sandipani
ribed, Draupadi went back to
brother who was standing near
vedi. The ceremonies were over.
sun had now risen. The crowd
ings looked like an assembly of

nchs and horns were blown.
ns beat a joyous rhythm. The
s sang songs of valour. Drupad,
a keen eye, looked at the kings
g trying to find out who would
his daughter.

he conchs, horns and drums
e hushed. Dhristadyumna stepped near the pool. 'Venerable Brahmans, holy ascetics, noble kings, valorous princes, the *swayamvara* will now be held,' he announced in a loud voice which rang throughout the *mandap*. 'My sister, Krishn*aa,* will wed the valiant bowman of pure birth and undefiled honour, who, with one of the five arrows, hits the eye of the whirling fish, after taking aim only at its reflection in the waters of the pool. This has been the pledge of the noblest of Kings, Yagnasena Drupad, the mighty lord of Panchala.'



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The announcement was greeted by a flourish of conchs and beating of drums, and by cries of "sadhu, sadhu" from the assembly.

The old rishi Yaaja walked up to Draupadi with unsteady feet, bringing a golden cup full of *kumkum*, the auspicious powder. He dipped his fingers in the cup and applied it to her forehead, and placed a garland on her neck. She was now the bride. She felt more like a goddess whom the world had come to worship.

Draupadi's initiation as the bride was signalised again by the blare of conchs and beating of drums. When the final notes died in the air, there were moments of complete silence—only interrupted by the loud breathing of many men in hope, despair, anxiety, curiosity. Who would pass the test, asked everyone to himself.

She saw the kings looking at each other in mute enquiry as to who would make the first attempt. The smoke from the sacred fire blurred her vision. Through it, she tried to see the kings—and was startled.....

All the kings were standing defiantly, impatient to destroy each other, with arms upraised in wrath, murderous light in their eyes. It was a terrifying scene. A mighty river of blood was flowing in swirling waves from the heavens, enveloping them all, carrying them into the leaping flames of the sacrificial pit. In the centre of this eddying flood was Krishna, dominating all. His right hand was whirling his discus, *Sudarshana Chakra*, his eyes flashing, his lips set firm. Frightened, she would have liked to rush to him for protection, but he was standing as the presiding god of storms, r and irresistible.

A shattering thought rose i mind: Was she the cause of blood-thirstiness? However, it di matter. He was there by her s like endless, all-consuming time

She rubbed her eyes again. vision vanished. The *mandap* peared as it was. The kings seated where they had been. Kri sat in their midst, looking at with his heartening smile. The of blood was nothing but the s spiralling from the sacred fire.

She looked at the kings' ga carefully. Who would have courage to make the first atte She had not to wait long.

Shishupal of Chedi stood up pro ly and stepped down to the are good-looking, sturdy and of med height. He was twirling his mo ache. Immediately the bards nounced his name and the name his kingdom, recounted his ance extolled his valour and virtues. S had heard all about him. He the son of Damagosh, the King Chedi, and Queen Shrutasrava, si of Krishna's father—a daunt warrior, pupil of Parashurama, master of the martial art.

Even as he came down from gallery, she could see that he shot venomous glance at Krishna. It a look of challenge, for Krishna kidnapped his promised bride Ru mini at Kundinpur on the very of her *swayamvara*.*

With supreme self-confidence, S

**Krishnavatara*, Vol. II—The Wrath an Emperor.

(Continued on page 54)

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An Auditor Strays into Heaven

R. K. Dalal

WHEN an auditor dies, does he go to heaven? It depends. If he do not go to heaven, they do their ingenuity to get in, as the lowing imaginary story proves.

One such prominent member of fraternity died in harness, for, le settling his client's accounts, he s himself called to settle his ac-nt with his Maker. He applied r permission to enter Heaven. He s at St. Peter's Gate. He knocked. Peter came out, and asked: "Who e you?" The auditor said: "Don't u know? I am a well-known artered Accountant. I want to get o Heaven."

"But where are your credentials?" Peter asked. The Auditor there-on produced his passport. St. Peter nned it for a few minutes, and n remarked: "It has been visaed ly for the netherlands of Hell, not Heaven. Get you gone, there is o place for such as you here!"

The Auditor was nettled, but he on recovered his composure, for he s not without resourcefulness. He knew that by Heaven's Laws St. Peter could never leave his post of duty at the Gate. So, when St. Peter turned his back to see in the distance somebody clambering up the Hills of Heaven, he quietly flung his hat inside the Gate of Heaven. When St. Peter turned to him and found that he had not moved, he asked him a little abruptly: "What! still not gone?"

The Auditor begged to be allowed to get in to fetch his hat, which had accidentally blown inside the Gate. St. Peter saw no harm and allowed him to go in to fetch the hat. But once inside, the shrewd Chartered Accountant refused to come out, for he knew St. Peter could not pursue or chase him, for his position was fixed at the Gate. Cocking a snook at poor St. Peter, he made off into the Olympian regions of Heaven.

In Heaven, nobody ever suspects anyone else, and therefore he had no difficulty in sneaking into a room where a committee meeting was being held by the officers of Heaven. They were considering a complaint made to the Almighty that the affairs of Heaven were getting muddled day by day. They wanted some one to investigate and make an interim report. But no one amongst the members was ready to undertake the thankless task. When the Chairman asked if any one would volunteer his services, the hand of the Chartered Accountant shot up from one of the back benches.

"I will," he said. "I am a Chartered Accountant, well-qualified for the job."

No one questioned his *bona fides* or his sudden emergence into Heaven. After a month of investigating

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departments of Heaven, our
ed Accountant made an in-
report, thus:
ave tried to examine, under
tions of the Olympian Over-
the working of several depart-
and my interim report is as

vouchers or accounts of evi-
were produced to me by the
sation of Justice in Heaven.
ave not been able to understand
ays of the Universal Book-
. His accounts, strange to say,
ll kept in mysterious cyphers
odes, the key of which was not
ted to me in order that I may
er and read what was record-

The Endowment Department has
found woefully negligent in its
for favours are granted to
less people and petty causes,
worthy causes and persons re-
unprovided for, with the result
cease or die of inanition.
The Pottery Department has no
on moulds and kiln firing. Men
women are moulded on the
r's Wheel, baked in a kiln
e fire is not regulated—result:
are overbaked, producing the
k race of negroes; some are
ly underbaked, producing the
arrogant race of whites; and
a very limited stock is baked
producing the beautiful, wheat
plexion of the Indian race, neither
black nor too white, but just the
d that makes the skin glow with
ty and glamour.
There are no stock sheets produc-
worth the name giving the inven-
of finished products—both male and female, and their regional distribution. This woeful neglect of the essential but elementary requirement has led to a pitiable state of disparities among males and females at different places on earth. Some places have a paucity of females, with the result that monogamy amongst them is practised. Some have a surplus of women population, with the result that polygamy with four wives has been evolved as a religious tenet. There are yet places where the paucity of males is so acute that keeping a harem of wives has been necessitated. The above woeful state only suggests sheer ignorance of elementary arithmetic equations.

"There is really no rule or regulation—method or madness—by which the Assessment Department of Heaven operates. The least deserving are rewarded with fortune, while the worthy are on the street to beg for a living. Rewards are granted to the least deserving while life-long persecution is the lot of ill-starred races like the Israelites, who, though spread all over the world, had, till recently, no land to call their own. And now when they have secured a bit of Palestine, they are daily threatened by hostile Arab countries all around.

"There is no record kept of the doings of atheists and theists. Believers have often been turned away, while atheists have been admitted to Heaven and patted on the back for sincerity and honesty. This department works in a most lackadaisical fashion.

"The weather control Department, which controls the seasons on earth,

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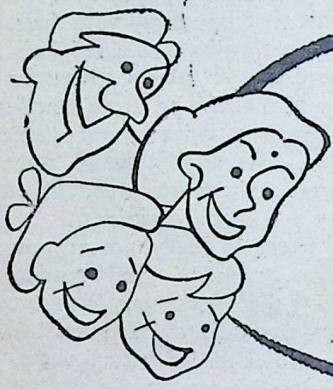

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inefficient, for they pull the signals in a fit of absent-ness or while dozing on duty, the result you have floods at places, and at others condi-of drought. Rivers are flooded, ting vast crops when they are to be reaped and garnered.

Heaven's pigment Depart-needs a thorough shake-up. It an aniline expert to take charge for see how vast a population created with the wrong type ment; for example, 710 mil-Chinese are yellow and sloe-ady to eat anything, any ani-any serpent as food. Then see ark ebony complexion of the ns, then the colourless whites, the corn-complexioned Indians. no one single colour blend be ed, and made available to all creatures?

Taking things by and large, I am to say that Heaven is fast grow-edy, and unless God Almighty diately sets about cleaning the n stable, things will soon be-irremediable and chronic. Each very Olympian Lord is a lazy, -loving lout—if I may be per-d to use a harsh expression."

The report was submitted to the mittee, who in their turn sub-d it to God Almighty, believing the *bona fides* of the Auditor, who volunteered his services and had ced such a damaging report st Heaven.

The report was read by the Al-y with a frown, His wide eyes blazing with suppressed ire. st each para, He wrote with the e Fountain Pen in red ink. His exclamatory interjections and remarks like—"Audacity!" "Impertinence!" "Insolence!" "What cheek!" and finally, this concluding remark:

"Know thou thyself, presume not God to scan

The proper study of mankind is man."

It was sent back to the Committee for immediate attention and investigation into the *bona fides* of the Auditor.

One fine morning the minions of the Lord knocked at the Elysian Palace Guest House, where the Auditor had been temporarily lodged until an adequate accommodation was provided for him in a specially built bungalow.

They knocked. "Who is there?" the inmate called out.

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"The minions of Heaven. Open in the name of the Lord Almighty and do it at once before we break open the door!"

The Chartered Accountant was shaking in his shoes at this sudden visitation, but he put up a brave show. "What means this sudden intrusion into my privacy, and so early in the day?"

"We have orders to interrogate you."

"Well, go on. What are you waiting for? I am here ready to answer."

"Produce your passport." It was produced nonchalantly. They scanned and found it visaed only for the netherlands of Hell. "How did you get in here with this passport?"

The Auditor told them the trick he had played on St. Peter. "So you got here under false pretences—offence No. 1; on a passport not valid for Heaven—offence No. 2; and third—blaspheming God by daring to report on the working of the Heavenly Departments. You shall remain in jail custody for these offences. Follow us quietly, otherwise we will handcuff you."

The Lord had read the Officers' report. The Auditor was put up be the magistrate along with two c intruders. One was a book-ke and the other a lawyer.

The book-keeper was asked, "you ever tell a lie?" And he lied, "Once, when my books did balance, for the cash was sh "Sentenced to walk round the e for a week!"

Next the case of the lawyer heard.

"Did you ever wrongly advise one?"

"Yes, once. I advised a client fill up a wrong income-tax ret and once I prepared a forged d ment to acquire my client's p perty."

"A month's walk round the e ceaselessly, without a stop."

Hearing these sentences and we ing the enormity of his own offe the Chartered Accountant disappe ed from the dock. The Judge as "Where is the third prisoner?" said the minions, "he has gone fetch his motor cycle, for he feels sentence will be the heaviest."

KRISHNAVATARA—*Contd.*

shupal walked up to her father Drupad, joined hands in salutation, strode towards the pool, looked at the revolving fish overhead, bent down and lifted the bow, though with some difficulty.

In his right hand, he held the free end of the string; with the left, he tried to bend the shaft of the bow to fasten it. With his lips set firmly, he brought the end of the shaft and the string together. But before he could tie the string, the shaft straightened with a rebellious jerk and escaped his grip. He tottered, and narro escaped falling on the ground.

An irrepressible laughter iss from the assembly. Shishupal tur to the assembly with a frown, w ed back to his seat, without lock at the kings, most of whom c ed his discomfiture.

Draupadi could not help sm to herself. The test was indeed One of the most redoubtable h men had failed even to string bow.

[*To be cont*

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They Stood for Our Dharma—20

The Great Resolve

Hastinapura, there was once a
eat king called Santanu. He
wise and powerful. He ruled
his subjects following the lofty
of *dharma*. The people were
happy under him. Every one
intent on the performance of his
He was like a father to them

usual with kings of those days,
sed to go to the forests to hunt
wild beasts which were molesting
subjects. One day he went on
an expedition near the banks
e Ganga. Separated from his
e, he was walking near the
There he saw a maiden of
ssing beauty. She was perfect
every feature. Her person was
ed with the most dazzling jewel-
She was clad in a raiment
h showed her off to perfection.
King stood rooted to the spot,
g at her loveliness.
e maiden looked at the King
bashful eyes. Santanu ap-
ched her and asked, "Fair one,
you a goddess of the sky or are
a mortal of the earth? Whoever
are, deign to be my wife. I am
anu, King of Hastinapura."
e smiled and replied, "Noble
, I agree to be your queen, but
on one condition. Neither you nor any one else should question me as to whatever I am pleased to do, be it right or wrong. No one should cross me or reprove me. If you agree to this, I shall marry you and live with you. If, when I am with you, you break this compact, that moment I leave."

Santanu agreed to her condition. He took her in his chariot and hastened to his capital. They lived together happily. He was pleased with her attentions and she too lavished her love and affection on him. They lost count of the days, months and years in the enjoyment of their felicity.

In due time, his new wife bore the King a child. The King was happy. As soon as the news was broken to him, he hastened to her chamber wishing to feast his eyes on the newborn child. But to his dismay, he was told that the queen had gone to the river with the child in her arms. He ran to the river and there, horror of horrors! he saw her fling the infant into the river, and it quickly disappeared in the torrent.

Santanu stood transfixed to the ground. He wanted to demand of her an explanation for this devilish act.

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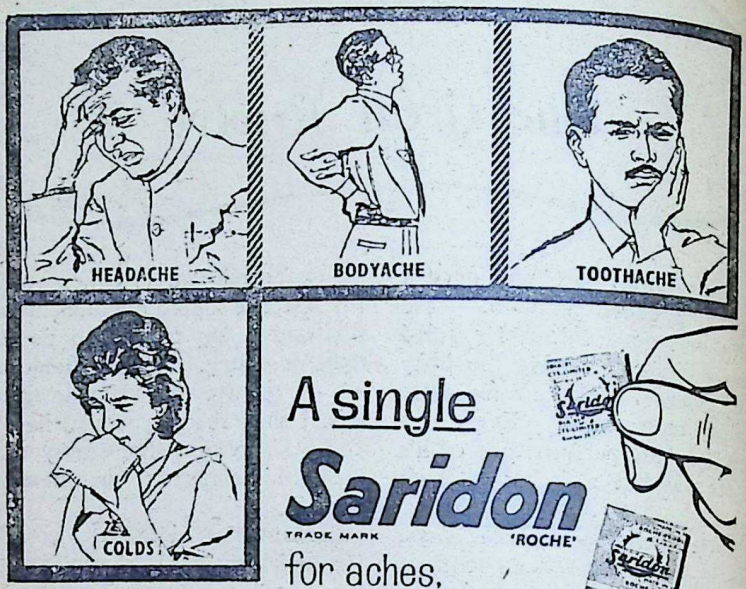

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he remembered the compact that had made with him. Bewildered, mpotent rage and woe-begone, he rned to the palace.

ome time later another child was n. The queen did the same with infant too. The King could not ction her. This happened seven ss. Every time a child was born, immediately consigned it to the rs and returned to the palace. King had to accept this horrible of affairs helplessly, nursing his t grief. He could not attempt to it lest his wife should abandon and go away.

hen an eighth child was born. tanu was now determined not to mit the same fate to overtake this d too. As the queen was lifting infant to carry it to the river, he aimed, "Pray, do not kill this et infant! Who are you, really, o so mercilessly kills these, your n children? Why do you commit terrible sin?"

Interrupted in her purpose, the en stood for a while. She then ke to the King and said: "Now you so eagerly desire your son to be it so. But know, that by r act, you have terminated the period of my sojourn with you. Know me to be Ganga. I came to the world in this form to fulfil a divine destiny. These children that I bore you are the eight *vasus* cursed to be born on earth by Sage Vasishtha himself. None is fit to be their father better than you; and no womb can be better than mine to bear them ere they are delivered into the world.

"It had been ordained that they should be released from the travails of mortal life the moment they were born. That is why I drowned the seven of them in the river soon after their birth. This child, the eighth, I spare for you. He shall attain a renown beyond the reach of other men and you too shall become great by him. He will be restored to you after he has grown a few years."

With these words, Ganga vanished from that spot taking the infant with her.

Santanu returned to his palace perplexed and sad at heart.

A few years later, as Santanu went on a hunting expedition and came to the river, he was surprised to find that, though it was the season for floods, the river-bed was completely dry. He became curious. He look-

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ed about and saw a pretty boy playing with his arrows. He had made such a perfect network of criss-crossing arrows that it had dammed the river completely and did not let even a drop to ooze through. The King stood in amazement. He could not know that it was his own son.

The boy disappeared from the spot; but soon he reappeared led by his mother Ganga. Addressing the King, Ganga said:

"This, King, is your eighth child whom I bore. He has grown into a mighty lad of great prowess. He is an expert archer and is renowned among all who wield the bow and arrow. He shall be called Devavrata and Gaangeya. Take him by the hand and lead him to your palace."

Handing over her son to the King, Ganga vanished again. Prince Gaangeya lived with Santanu and won the love and affection of all the subjects of the kingdom.

A few years passed. Santanu was again out hunting. This time, he went to the bank of the Yamuna. As he reached there, the air seemed to be filled with a divine fragrance. Eager to find its source, he went about in quest of it. Soon, he discovered that it came from a maiden of exquisite beauty. She looked like a goddess walking the earth.

He went near her and queried: "Whose daughter are you, fair one? Who are you? What are you doing here?"

She replied: "I am a fisherwoman and I roam about here doing my father's bidding. He is the chief of the fishermen."

To Santanu it was again love at first sight. He could not take his eyes off her. He wished to marry her. He quickly went in search of the girl's father. Seeing him, the King asked for his daughter's hand.

The fisherman heard what the King said and replied calmly, "If you are so eager to marry my daughter and make her your *dharmapatni*, I must first secure a promise from you."

"Tell me, quick, what I should do to obtain your daughter and it shall be done," said the King.

"It is this—the son born to my daughter should be crowned King after you."

The King heard this demand. He was stunned. He could not promise that, because Devavrata, his first son would naturally inherit his kingdom upon his death. As a just king, he could not agree to this demand although he wanted the girl so very much.

And so, sad at heart, his thoughts resting on the fragrant maiden, he returned to his palace. He became lovesick and cheerless.

Devavrata noticed the change in his father and anxiously inquired for the cause. Santanu could not muster courage to tell his son the cause of his woe. Upon his insistence, however, the King went about it in a veiled manner and said:

"My child, you are my only son. I am concerned about your life and longevity. I am worried about the continuity of my line if, God forbid, something happens to you. The wise say that to have an only son is like being without an offspring. Being one-eyed and having an only son are

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having no eye or having no son. are brave and intent on bouts archery. And I am anxious about future if perchance you meet death. My family should not me to an end. This is what makes unhappy, my son."

Devavrata was a shrewd youth. saw through his father's words. hastened to the King's charioteer said:

Charioteer, you are my father's nd and companion. What is it in King's mind? Tell me truly what transpired and I shall fulfil his re."

"Your father saw a girl, the dau- r of the chief of fishermen and in love with her. He asked her her for her hand. But the girl's her would not agree to give his ghter to the King unless he pro- ed to make the son born to her heir to his kingdom," replied charioteer.

Devavrata lost no time. At once went to the place of the fisherman sought his daughter to be his her's wife. The fisherman receiv- him with due honour and listened his words. In the midst of his smen assembled there, he said:

"A bride-price ought to be paid if r father wishes to wed my dau- er. It is nothing less than his gdom itself. Her son should come King after your father's th. But you are the first born of ntanu and what shall I say to you this?"

Devavrata looked at the fisher- n. He looked at the assembly of kinsmen. He looked at the girl d then said:

"Listen, all ye, to my words. Yes; it shall be even as you wish. The son born to your daughter will be the King after my father's death. I give up my right to the throne."

"Great is your promise, Prince; and it is befitting your nobility and greatness. Yet a doubt assails my mind. It arises from my affection for my daughter. Do not mistake me. You may resign your right to the throne in favour of my daughter's child. But, then you may beget a son in due time. Would he honour your promise to make my grandchild heir to your father's kingdom?"

Devavrata saw the force of the fisherman's question. And then and there he proclaimed aloud in the hearing of gods and men:

"Listen, let the *rishis* and *devas*, let all denizens of the earth, air and sky bear witness. This is Devavrata making a great resolve. King of fishermen, listen to what I now declare. Already, to make my father happy, I have renounced my kingdom. And now for the sake of your daughter's son, I proclaim that from this moment I shall observe the vow of celibacy. I shall not take a wife. I shall live a *brahmachari* to the end of my days.

"May it be granted that I do not come to grief in the next world for being sonless. I shall stick to this resolve. Never have I spoken an untruth nor broken a promise. So long as there is breath in my body, I shall not beget a child. Once for all, here and now I relinquish my right to the throne and forswear connection with any woman. I shall be an *oordhva retas*, controlling and

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Bhishma makes his great pratijna

sublimating my passion. And now, Sir, are you satisfied? Will you give your daughter in marriage to my father?"

The fisherman was glad and he consented to the King's desire to wed his daughter. All those who had assembled there and others who watched from the sky were amazed. Flowers rained on Devavrata's head and in appreciation of the severity and strength of his resolve, every one acclaimed him, "You are verily a Bhishma, of terrible resolve, you shall be known as Bhishma henceforward."

Then, turning to the maiden, the Prince said, "Mother, deign to get into this chariot; let us go to your palace."

The two quickly reached Hastinapura and Bhishma presented her to King. The whole city celebrated the wedding while every tongue spoke in praise of Bhishma's *pratijna* and his great sacrifice.

And yet, the King was sad that his son had been constrained to abjure the throne and accept celibacy for life. As a recompense, he gave him a boon that he would die only when he chose to do so and that he might live as long as he pleased. "Death shall come to you," said the King, "only after obtaining your permission."

[From the *Mahabharata*]

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Novel that gave us the sense of Nationalism

Bankim Chandra Chatterjee's

ANANDA MATH

(Translated by R.P.A.)

PART IV

(Continued from last issue)

6. A Hero Fights His Last Battle

EDWARDS was no ordinary soldier. He was a shrewd commander who had his men at every outpost. Even before Lindley returned to the camp, Edwards had received the news that the Vaishnavi had thrown him down and had ridden away. Hearing this, he said: "Ah, impostor! Cheat! Strike the tents."

Then with great noise the pegs were struck with mallets. Within a short while, the city of tents had disappeared as though by magic. The goods were loaded on carts and the men moved either on foot or on horseback. Hindus, Mussulmans and Britishers marched with guns on their shoulders....

On the other side, Mahendra was leading the bulk of the Army of Children to the fair. As the day came to a close, he thought of camping somewhere. The Vaishnavas had no tents. They used to spread their gunny pieces on the ground under trees and sleep, dreaming mighty dreams.

There was an ideal place for encamping nearby. It was a big garden with many mango and jack-fruit trees. Mahendra ordered his army to camp there. There was a hillock by the side of the garden and Mahendra wondered whether it would not be a better camping place. He decided to go and find out for himself.

Mahendra slowly ascended the mound on horseback. When he had gone up part of the way, a young warrior ran up to the front of the Vaishnava army and shouted: "Come on, let us climb on the mound." The army was taken by surprise and asked: "Why should we do so?"

The young warrior stood on a small mound and said: "Come on, on this moonlit night we should climb on the hill, inhale the fresh fragrance of the spring-time flowers and smash our enemies." The soldiers recognised that the young warrior was none other than Jivananda, their beloved general, and they were overwhelmed with joy. Chanting "Oh Hari, Oh Murari," the entire

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shnava army followed Jivananda
wards the top of the hill.
Mahendra noticed this from a dis-
ce and wondered why the army
s moving up without his orders.
he began rushing down the hill.
eing Jivananda in the forefront of
e force he asked: "What is this
e?"

Jivananda smiled and said: "It is
great joke, a tremendous delight.
wards is on the other side of the
ock. Whoever climbs to the top
t wins." He then shouted to the
diers: "Do you know me? I am
ananda Goswami and I have kill-
a thousand enemies."

The whole forest resounded with
e answering cry of the soldiers.
hant Oh Hari, Oh Murari," Jiva-
nda ordered and from tens of thou-
nds of throats came the cry: "Oh
ari, Oh Murari."

Jivananda said: "The enemy forces
e on the other side of the hillock.
et us rush forward. Whoever reaches
e top first wins. Chant *Vandema-*
ram."

The field and forest alike rever-
rated with the song *Vandemataram*.
ith faith and fervour the army of
e children began to climb the hil-
ck. Then they were alarmed to see
ahendra Singh rushing down the
l. Within a short time, the Eng-
h cannons were to be seen on the
p of the hillock. The English sol-
ers stood there with guns in their
nds.

The Vaishnava army sang the re-
ain of *Vandemataram*:

"Thou art wisdom, thou art law,
Thou art heart, our soul, our
breath,
Thou the love divine, the awe
In our heart that conquers death."

But the roar of the English cannons drowned that noble song. Hundreds of the Children fell down dead and others were wounded. As though mocking the bones of Dadichi and taunting the waves of the sea, the English cannons continued to thunder. The army of the Children was cut to pieces like paddy stalks by a scythe. In vain did Jivananda and Mahendra strive to offer resistance. But like a shower of stones falling down from a height, the army of the Children fled down the hillock.

The English soldiers chased them with shouts of "Hurrah! hurrah!" in order to wipe them out. It was a veritable torrent, the English soldiers chasing the Children with their bayonets raised.

Jivananda meeting Mahendra told him: "Today is our last day. Come, let us die." Mahendra replied: "I will gladly give up my life if it would ensure victory for our forces, but dying in vain is not worthy of a hero."

Jivananda said: "I shall die today even if it is in vain. It is a great joy to me to die in battle."

Turning back, Jivananda cried out loudly: "Whoever prefers to die with the name of Hari on his lips, let him follow me." Many came forward. But Jivananda said: "This won't do. Take a vow before Hari that you will not return alive."

When they heard this dread resolve, those who had come forward fell back. Jivananda exclaimed: "It seems as though none of you will come. Then let me go alone."

Jivananda mounted his horse and called out to Mahendra who was far behind: "Tell Navinananda that I have gone; we shall meet in heaven."

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The heroic figure dashed into the hail of bullets, a lance in his left hand and a gun in his right, chanting the name of Hari. There was hardly any chance of his achieving success. Even so, Jivananda chanting "Oh Hari, Oh Murari" entered the serried ranks of the enemy.

Mahendra called out to his soldiers in flight: "Look at Jivananda. Looking at him will not cost your lives. There is no harm in turning round. Look at him."

Some of the soldiers turned round and witnessed Jivananda's superhuman feats. They were astounded and they said: "Only Jivananda knows how to die like a hero."

Some of them turned back and witnessed the superhuman feats of Jivananda. They were astounded and said after a while: "Only Jivananda knows how to die like a hero and not we? Come, let us follow Jivananda in death." Hearing this, some more Children turned back and their example influenced others. There was quite a melee. But by that time Jivananda has disappeared in the ranks of the enemy. No one saw him again.

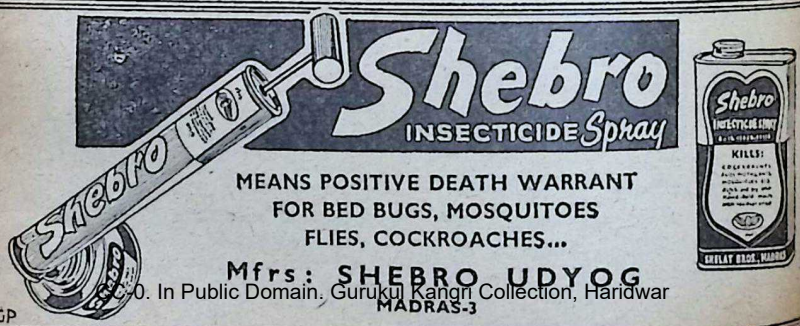
Many soldiers returned to join the fray. When the Vaishnavas saw it, they concluded that their side had emerged victorious. The whole army of the Children gathered courage and fell upon the English soldiers. There ensued utter confusion among the English forces. Mahendra scanned the battlefield and saw a large force of Children chasing the English army from the top of the hill.

Mahendra then addressed his soldiers: "Look, Oh Children! Satyananda's flag is flying proudly. He is the incarnation of God who will destroy all evil. Tens of thousands of Children are on the top of the hillock. Chant 'Oh Hari, Oh Murari' and smash the enemy!"

The whole forest resounded with their cry. The clash of weapons echoed through the silent forest. The soldiers of Mahendra advanced with doughty courage. Like streams of water dashing against a rock, the English forces were thrown back and broken. At that time, Satyananda with twenty thousand soldiers fell upon them from the crest of the hillock like a mighty wave. Fierce fighting ensued. Like a small fly crushed between two huge stones, the mighty English army was smashed.

There was no one left alive even to carry the news to Warren Hastings.

[To be continued]



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Notes and News

BHAVAN'S JETHALAL AMRATLAL SABHAGRIHA, AHMEDABAD

THE *Khat Muhurt* ceremony of Bhavan's Patel Jethalal Amratlal Sabhagriha at Ahmedabad was performed by former Finance Minister Sri Morarji Desai on Friday, April 17, 1964 in the presence of a large and distinguished gathering of the citizens of Ahmedabad. Nawab Mehdi Nawaz Jung, the Governor of Gujarat State, presided.

The function commenced with Vedic benediction by Acharya Venkateswara Dikshitar, Principal of Bhavan's Sanskrit Mahavidyalaya. Sri Indravadan Nanavati, Honorary Secretary of Bhavan's Gujarat *kendra*, then presented his report on the Bhavan's activities in Gujarat and said:

"The Bhavan's first organised activity in the State of Gujarat was the inauguration in June 1962 of its College of Arts and Science at Dakor by Dr. Jivraj Mehta, the then Chief Minister of Gujarat. The College is affiliated to the Gujarat University and coaches students for the B.A. and B.Sc. degrees. In the College campus of about 125 acres, it is proposed to establish a model educational colony and to construct a building for the use of donors and friends of the Bhavan visiting this famous pilgrim centre.

"On the recommendation of the Government of Gujarat, the Government of India has invited the Bhavan to start an English-medium Central School at Baroda, with Sanskrit as a compulsory subject from Standards VI to XI from June 1964. There will be a hostel for 160 boys and residential quarters for the staff. Until the construction of the school buildings is completed on the 40-acre plot of land allotted on Makarpura Road by the Baroda Municipality, arrangements are being made by the Bhavan to run the School in hired premises.

"The Government of Gujarat having accorded sanction to the allotment of land admeasuring 5,083 sq. yds. to the Bhavan by the Ahmedabad Municipal Corporation, the Bhavan is now taking steps to put up a building for housing the Ahmedabad *kendra* of the Bhavan, the *Khat Muhurt* ceremony of which Sri Morarji Desai has so kindly agreed to perform today.

"The generous donation of Rs. 4 lakhs given by Sri Keshavlal Jamnadas, Sri Mohanlal Kuberdas, Sri Babubhai Gordhandas and Sri Chimanlal Ishwardas, trustees of the Patel Jethalal Amratlal Trust, has enabled us to proceed with this project. The Kuberdas Trust also has given a sum of Rs. 1 lakh. We are highly grateful to these philanthropic trusts for this gesture of goodwill.

"The Bhavan hopes that co-operation in men and money will be forthcoming in full measure and that its *kendra* in Ahmedabad will soon be an active centre of purposeful activity in furtherance of its ideals. In view of the fact that the cost of construction of Bhavan's Sabhagriha is likely to exceed Rs. 8 lakhs, the Trustees of Patel Jethalal Amratlal Trust have graciously agreed to give a further donation of Rs. 1 lakh in addition to the Rs. 4 lakhs donated by them.

"It is a matter of proud privilege for me to take note of the other magnificent donation of Rs. 3 lakhs given by Sheth Navnitlal Ranchhodlal and Sri Deepakkumar Navnitlal for the establishment of an Arts and Science College by the Gujarat *kendra* on this site in memory of the late Sheth Ranchoodlal Acharatlal. We are glad that he has so kindly associated himself with the Bhavan and with more and more well-wishers like him, we are sure the Gujarat *kendra* of the Bhavan will be able to expand its activities greatly and fulfil the ideals for which it stands. If circumstances are favourable, by June 1965 the Bhavan will be able to open the Arts and Science College on this site.

"We are very happy to announce that at our invitation, leading citizens of Ahmedabad from all sections of society

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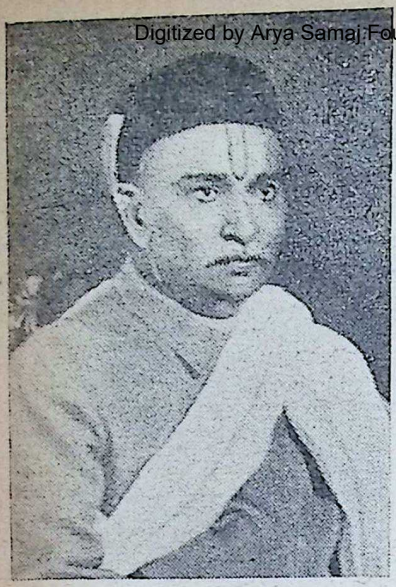

Late Sri Patel Jethalal Amratlal

have joined the Building Fund Committee. To start with, we have Sri Jaykrishna Harivallabhdas, Mayor of Ahmedabad, Sri Amratlal Hargovandas, Sri Chinubhai Chimanlal, President of the Millowners' Association, Sri Vadilal Lallubhai, Sri Shantilal Mangaldas, Sri Kanchanlal Parikh, Sri Navnitlal Shodhan, Sri Arvind Narottamdas, Sri Madanmohan Mangaldas, Sri Navnitlal Ranchhodlal, Sri Charandas Haridas, Sri Thakorlal Munshaw, Sri Rasiklal Nagri, Sri Balkrishna Harivallabhdas, Sri Rohit Chinubhai and Sri Jayantilal Bhikhabhai.

"We have also on the Committee representatives of educationists, writers, advocates, doctors and merchants. The editors of the leading dailies of Gujarat are also on our Building Fund Committee. We have confidence that with such inspiring personalities in the Committee, we will be able to collect from the generous public of Gujarat the funds required for setting up the Bhavan's Sabhagriha and the Arts and Science College.

"With prayerful thanks to Lord Chansekhar, whose Linga is installed in the Bhavan's campus at Bombay, and to Lord Ranchhodrai of Dakor in whose abode we have founded the first institution of the Gujarat *kendra*, and relying on Their grace for wisdom and strength to pursue our programme and with faith in the support of the discerning and generous public of Gujarat, the Gujarat *kendra* dedicates itself to the great national cause of the renaissance of our culture and the glory of our motherland."

Kulapati Munshiji welcomed Sri Morarji Desai, Nawab Mehdi Nawaz Jung, the Chief Minister of Gujarat and other dignitaries. During the course of his address he gave a graphic account of the integrated development of the various activities of the Bhavan during the last two years.

He stated that Bhavan's membership had risen to 400, 12 centres were established in the country and abroad and

(L. to R.): Sri Keshavlal Jamnadas, Sri Babubhai Gordhandas and Sri Mohanlal Kuberdas.

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stitutions were being conducted by Bhavan. Gujarat had two centres—edabad. including Dakor, and oda. He added that there was a pos-ility of a centre being opened at at also. While exhorting Gujarat nds to carry on the Bhavan's work h enthusiasm, he said, "In this way, work of the Bhavan is growing e by the Grace of God."

Let me be clear on one point" he tinued. "The Bhavan is not merely aching institution. Its principal aim strengthen the fundamental values Indian culture and, under their ins-ation, orient our life to high and le purposes. Teaching and the spread knowledge are only the means to slate these values into accordant s of conduct.

Education and the spread of know-e without a moral and spiritual bias, aught with danger. It will only pro-e civilised barbarians, not men and en of culture. It is because of this that people hold the Bhavan in e affection. It will not, therefore, improper to refer to the values erlying it.

The first value is an unwavering fidence that India is the motherland the eternal culture (Sanatana rma) of man. It does not derive its y merely because it has one State, because we are living in the same d. In order to develop this confidence necessary to study Sanskrit which the repository of that culture and been its vehicle down the centuries.

To popularise the study of Sanskrit, Bhavan has been making every pos-le effort, directly through the Sans-Vishva Parishad and its branches over the country. In the examina-s in Sanskrit held by the Bhavan ry year, 40,000 students appear in country and outside.

The second value is to maintain the tinuity of Indian culture. The ris-generations can never have a sense mission or develop enthusiasm to at-greatness unless they are conscious this continuity. A nation which has faith in its past, cannot attain great-

Sheth Navnitlal Ranchhodlal.

ness in the present, nor will it ever have a glorious future.

"The Bhavan stands opposed to the attitude which wants to give up old things because they are old. At the same time, the Bhavan has been ready to adopt anything new, provided it can strengthen the foundations of our culture in the present.

"It is necessary to obtain the strength which comes from scientific and technological advance, but that does not mean that we should forgo the inspiration of Mahabharata and Ramayana and bid good-bye to our ideals of good behaviour, self-restraint, respect for elders and devotion to religion.

"The third value underlying the objects of the Bhavan is the supremacy of the universal moral order, the canons of which are eternal and inalienable. This is illustrated by the lives of Gandhiji, Vinobaji and Schweitzer.

"A new epidemic has spread from the West that the standards of moral conduct are fleeting, not eternal. It is this epidemic that is responsible for the hedonistic bestiality which prevails in the world. The epidemic has begun spreading even amongst us. At the same

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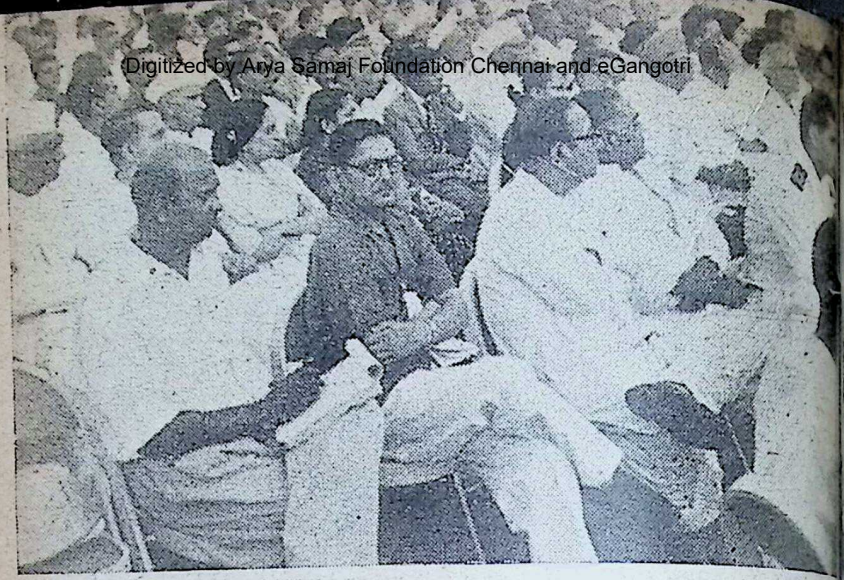

A section of distinguished gathering.

time, unfortunately, our educational institutions by and large are eschewing moral and spiritual influences.

"The family is the laboratory in which the alchemy of a dedicated life with its emphasis on love and sacrifice is produced. But the bonds of family are getting weaker. For thousands of years, the life of India was supported by family bonds. It included respect for the parents, the purity of the marriage tie and a sense of trusteeship for members of the family.

"Family bonds are not a matter of convenience nor of self-interest. They are not restricted to father, mother and son. One must ever extend this relation so as to embrace friends and relatives, colleagues and co-workers, to link the teacher with the pupil, master with servant, employer with employee. We have been uttering parrot-like the cry 'World a family', but it can come into existence only by progressively extending the frontiers of the family through love.

"As I have often said, the Bhavan is a family. I am glad to find that a family bond is growing up between its workers and friends, between the readers of its books and journals. I realised this fact only last year when there was a generous response from all over the country at the time the Bhavan celebrated its Silver Jubilee.

"The fourth value on which the objectives of the Bhavan are founded is faith in God. Mankind today is divided into two sections—those who have faith in God and those who deny Him and want to destroy this faith. Moral and spiritual development can never come to those who have no faith in God. No sooner our faith in God is shaken, the empire of Truth, Love and Beauty disappears.

"Faith in God does not mean listening to religious discourses or going to temples in order to buy a passage to heaven. Faith is essentially a matter of action. It is only when we learn to remain in the presence of God and dedicate our actions, big and small, to Him that life becomes happy, purposeful and high-aspiring.

"Looked at it in this way, the Bhavan is not merely an institution; it is the work of God; it is a movement and a mission. Let me hope that this sabhagriha will not be a mere edifice of brick and mortar. It will justify its existence

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Sri Morarji Desai performing the khat muhurt ceremony.

only if it tries to realise the ideals for which the Bhavan stands."

Kulapati took this opportunity of expressing his sense of gratitude to the various donors who had made the activities of the Gujarat *kendra* possible. He specially thanked Sheth Navnitlal Ranchhodlal and Sheth Deepakkumar Navnitlal for giving the handsome donation of Rs. 3 lakhs for the Bhavan's College of Arts and Science at Ahmedabad.

Sri Morarji Desai in his forthright address said that when cultures of the other countries had well-nigh perished, the culture of our country was alive and active and had become the centre of attraction of the entire world. He cautioned that if we forgot the eternal values of our ancient culture and laid undue stress on physical and material progress, it would be doubtful whether our culture would stand the stress and strain imposed upon it by the onrushing forces of materialism.

He emphasised the importance of Bharatiya Culture and said that communism stood for materialism and the battle against communism was the battle between *Dharma* and *Adharma*. He also emphasised that *Dharma* should be adopted as the means to the ultimate end instead of materialism. Concluding, he paid a warm tribute to Kulapati for his steadfast devotion and incessant work in building up the Bhavan to its present high position and appreciated the Bhavan's efforts in propagating all that was best in Indian culture. He blessed the Bhavan's activities in Gujarat.

Nawab Mehdi Nawaz Jung, Governor of Gujarat, in his presidential address, said that the Bharatiya Vidya Bhavan was the fountain head of the highest traditions of Indian education and culture. It was the living symbol of Indian culture. He added that the people of Gujarat were culture-minded and could easily imbibe it in their day-to-day life

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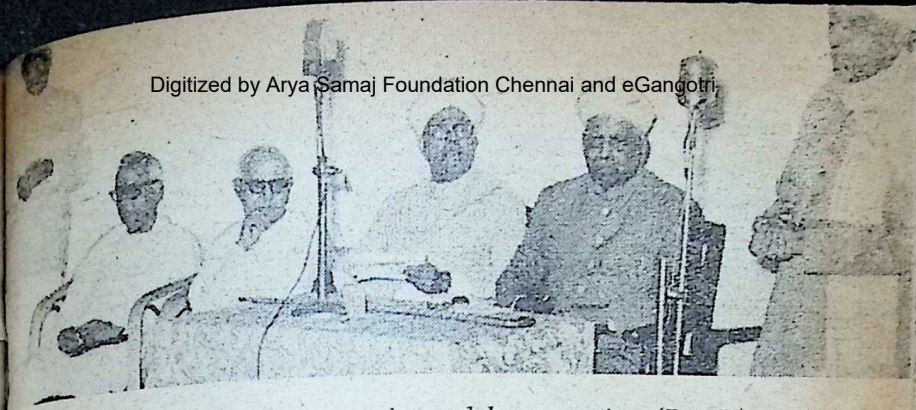

C. P. Ramaswami Aiyar speaking at the condolence meeting. (R to L) Dr. A. L. Mudaliar, Sarvasri K. Balasubramia Aiyer Sri S. Narayanaswami and A. G. Venkatachari.

therefore the rise and progress of Bhavan's activities in Gujarat would rapid.

The Governor also said that while it s easy to amass money and possess idly wealth, it was difficult to ac- re culture. When Gujarat was stead- ly treading on the path of progress ll directions, an institution like this uld naturally contribute in the pro- ss and add fresh laurels by its cul- al and beneficent activities in Guja-

Sri Amratlal Hargovandas proposed vote of thanks.

Prominent among those present on occasion were Sri Balwantrai Mehta, ief Minister of Gujarat State, Sri endra Desai, Home Minister, Chief stice Sri J. M. Shelat, Sri Jaykrishna rivallabhdas, Mayor of Ahmedabad unicipal Corporation, Sheth Kastur- ai Lalbhai, Sheth Amratlal Hargovan- s, Ministers and Deputy Ministers of jarat State as well as industrialists, ngress workers and other leading zens of Ahmedabad.

N INDUSTRIALIST OF GANDHIJI'S CONCEPT

"E have lost in his death one of India's eatest patriots, industrialists and hu- nitarians. It is very difficult in these ys to meet a man of such high inte- ity and nobility of character and so voted to duty and eager to patronise good causes."

This was the tribute paid to the late Sri S. Anantharamakrishnan by Dr. A. Lakshmanaswami Mudaliar at a public meeting organised on April 29 by the Bharatiya Vidya Bhavan at its premises at Mylapore, Madras, to mourn the death of the great industrialist of the South.

Dr. C. P. Ramaswami Iyer said that throughout his life Sri Anantharamakrishnan maintained the ancient rural qualities of simplicity of thought and life and exemplified the Hindu *dharmic* ideals in his life and conduct. He set a shining example for all men "and we will do well to revere and cherish the memory of such a man."

After prayer and recitation from the Gita, Prof. P. Sankaranarayanan read a message from Kulapati Munshiji who said that Sri Anantharamakrishnan's life was a rare example of remarkable success without ostentation or snobbery, pride or arrogance. Pious and God-fearing, he was a straightforward man of unimpeachable integrity in his personal and business life. Mr. Anantharamakrishnan was a Vice-president of the Bhavan's Madras kendra and one of its strongest pillars. In his untimely death, he wrote "I have lost a brother; commerce and industry one of their foremost captains; the world of religion and culture a true votary and a staunch supporter and the country a genuine patriot and, above all, a great and good man."

Dr. Lakshmanaswami Mudaliar, Chairman of the Madras *kendra* of the

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> Sri Anantharamkrishnan was one of the straightest among top-ranking businessmen in India, a man who lived an exemplary life, never swerving from the rules of conduct laid down by immemorial custom for Brahmins as regards diet, drink or other pleasures of life....
>
> —*C. Rajagopalachari*

Bharatiya Vidya Bhavan, who presided, said that ever since he came into contact with Sri Anantharamakrishnan 20 years ago, he had the greatest regard for him. A self-made man, he supported all good causes and took the greatest interest in the welfare of labour and in all those less fortunate than himself. He never took advantage of his position, and never used his influence for unworthy ends.

With his noble qualities as a man, exemplary devotion to duty and with his imagination and driving force, he built up industries, and his life is an example to all. He thought of the welfare of others and of the country more than of his own. Foreigners visiting India were struck by his great personality. The death of such a man was, indeed, an irreparable loss to India and especially to South India.

"His memory will stand for all time. To very many good causes, he had been a benefactor, and we all owe so much to him" Dr. Mudaliar concluded.

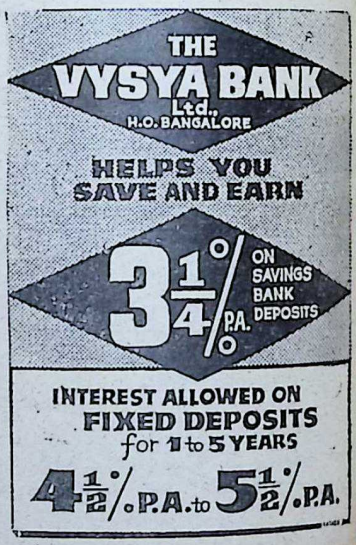
Dr. C. P. Ramaswami Iyer said that in a short period of time, Sri Anantharamakrishnan had built up an industrial empire. And what was most significant was that in building up such an empire, he always maintained the highest integrity and straightforwardness, rectitude and the spirit of unselfishness. Sri Anantharamakrishnan was essentially a religious Hindu and a devotee to the end of his life.

He ploughed back his huge earnings into industries and personally led a very simple life devoid of luxuries and ostentation. He had set a great example for others to follow. He was also a man of ardent affection and undoubted loyalty as a friend and he had a genius for maintaining friendship. Reserved and shy, he gave much to charities in a most unostentatious manner.

Sri V.K. Narasimhan said that Sri Anantharamakrishnan exemplified the highest ideals of Hindu *dharma* in his life and built up his industries as social enterprises in the spirit of Hindu *dharmic* concept. He embodied the greatest virtues of the Indian race and his life was an inspiring example.

Sri S. Narayanaswami said that Sri Anantharamakrishnan was the industrial soul of India. He was a man of inflexible rectitude and achieved a balance between humanitarian and business values. If anyone fulfilled Gandhiji's concept of a wealthy man as a trustee of his wealth it was Sri Anantharamakrishnan.

Sri T.V. Viswanatha Iyer said Sri Anantharamakrishnan came with a



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ssion in life which he fulfilled in the ay God desired him to do. He was re than a man, he was a great stitution.

Sri K. Balasubramania Aiyar said Sri Anantharamakrishnan exemplified e ideals of Sri Rama and was an em- diment of Hindu *dharma*. Sri A. G. nkatachari said in Mr. Anantha- makrishnan they had an ideal man o lived according to Hindu *dharma*. Sri K. Ramamurthi Sastri sang a verse praise of Sri Anantharamakrishnan.

The meeting passed a resolution ex- essing deep sorrow at the death of Anantharamakrishnan, "a top-rank- industrialist of international repu- tion, a great and good man, a friend the poor, generous benefactor of good uses and institutions and the main- ay of the Bhavan's Madras *kendra*."

CHARYA BHAISHANKAR PUROHIT

LEAVING Bombay on April 3, Sri haishankar Purohit, Examination ecretary of the Shastriya Sanskrit Pariksha Vibhag of the Bharatiya Vidya Bhavan, visited Jabalpore, Banaras, atni, Sagar and Bhopal to create reater enthusiasm among the lovers Sanskrit in those areas for the pro- gation of Sanskrit there.

At Jabalpore he addressed two meet- gs and inspected the Shastriya exa- nations being conducted at the Nara- ha Mandir which is a centre for the havan's Saral Sanskrit examinations.

At Banaras also he inspected the astriya examinations being conduct- and addressed three meetings—two the Banaras Hindu University and e third at the Sanyasi Sanskrit llege.

Sri Purohit addressed a meeting at atni on April 12 urging the people to upport more energetically the Saral anskrit examinations and on April 14 e addressed a meeting at Sagar at hich prominent citizens including the ice-Chancellor of the Sagar Univer- ty were present.

On April 15 Sri Purohit addressed a eeting at the Geeta Bhavan in Bhopal

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d explained to the lovers of Sanskrit ho had assembled in large numbers, e important work that the Bhavan's anskrit Vishva Parihsad was doing for e advance of Sanskrit.

Sri Purohit found that there was a reat deal of dissatisfaction among anskrit scholars of Madhya Pradesh used by the indifference to, if not positive discouragement of, Sanskrit by the present State Government. They expressed the hope that Kulapati Munshiji would take up this matter with the Chief Minister of Madhya Pradesh.

Sri Purohit returned to Bombay on April 17 after his ardous but fruitful tour.

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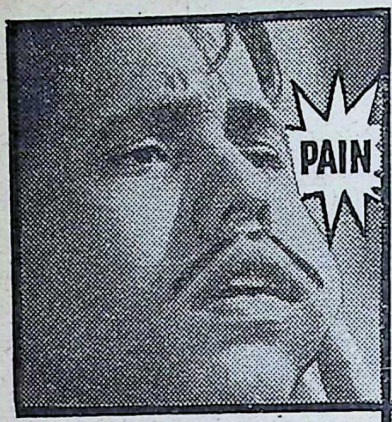

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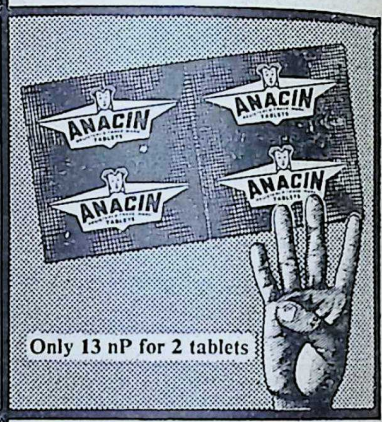

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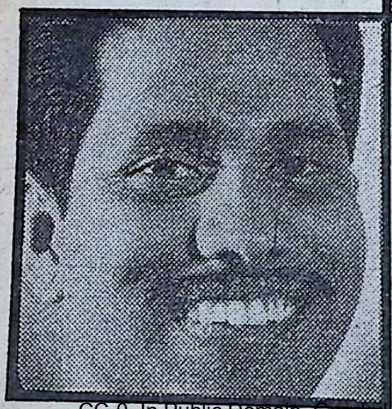

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OUR BOOK SHELF

VELOPMENT OF RELIGION IN SOUTH INDIA. By K. A. Nilakanta Sastri. Published by Orient Longmans, Ltd. 1963. 148 pages. Price: Rs. 8.

IS handy volume gives a short but prehensive account of the essential s of a really complex subject. It es the substance of a course of three tures delivered by the author, Sri K. Nilakanta Sastri, the well-known olar of South Indian history, at the iversity of Chicago during the spring d summer quarters of 1959.

In spite of its compact size, the thor treats in it the different topics h due care and brings out the salient tures and facts pertaining to the gin and evolution of the different reous sects in South India in their per setting against the changing kground of the religious and philohical outlook of the people in different parts of the country, influenced by th indigenous and foreign factors, stly political and social.

In the first two chapters of the book e author traces the origin and evolun of the theistic sects in the country sed on archaeological evidence from e Harappan sites in the North-West wn to the Adiccanallur urn fields in e extreme South, besides sculptural, rary and epigraphical evidence.

From a description of the evolution the cults of Siva and Vishnu, the thor passes on to an account of the velopment of minor cults in the couny which include the syncretistic cults, e cult of Subrahmanya or Murugan, e cults of minor deities and *gramaetas.* He concludes with a brief etch of the spread of Buddhism, folwed by a summary of traditional and nventional religious practices in uth India.

The third chapter of the book, entitl *Bhakti Movements in the South* escribes how the *bhakti* cults of Saivism and Vaishnavism were gradually evolved as demonstrated in the heart-warming hymns of the Naayanmaars and Aalvaars, who proceeded on the lines of the earlier Bhagavata cult of Samkarsana-Vaasudeva-Krishna of North India. A relevant but specific account of the history of the saints of the two different schools of religion and an outline of their philosophy are given in this chapter.

How the evolution and synthesis of these cults resulted in the establishment of a rich and varied iconographic representation of the deities is shown next by the author. Here he also provides many interesting sidelights on the origin and evolution of temples and image worship in South India. Added to this is a short account of the different sub-sects of the "Great Tradition" (p. 9) like those of the Paasupatas, Kaapaalikas, Kaalamukhas and Vira Saivas or Lingayats, as also of the sectarian schools of Vaishnavism after Ramanuja's death (p. 61).

In the end, the development of Saktism, as also the sects of the Buddhists, Jains and Aajivikas, is briefly sketched along with an account of the growth of the religions of foreign settlers—merchants, colonists and missionaries in South India like the Muslims, Jews, Christians and Parsis.

The fifth chapter of the book is entirely devoted to an account of the philosophical development behind these religious movements in South India which may generally be divided into three important periods—pre-Sankara, post-Sankara and post-Ramanuja. The last two chapters of the book give an insight into the Hindu religious institutions, of temples and monasteries and the *vratas* and festivals practised therein, which reached their culmination under the patronage of the Vijayanagar kings.

This is the first book which treats historically and in an elegant manner a subject relating to the religious movements in South India, the difficulties in the treatment of which are great. The book is provided with a good map showing religious sites and monuments in South India and a select index and

—*Dr. T. V. Mahalingam*

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SOCIAL SCIENCE AND POLITICAL THEORY. By W. G. Runciman. Published by Cambridge University Press. Price: 22s. 6d. net.

IN this study of collective human behaviour Mr. Runciman has produced a volume which scholars can enjoy. But a general reader will not find it easy to digest. In his masterly survey of thinkers like Marx and Weber he finds himself leaning more towards Weber than towards Marx. In his criticism of Marx he approvingly quotes Durkheim: "Socialism is not a science, a sociology in miniature—it is a cry of pain, sometimes of anger uttered by men who feel most keenly our collective *malaise*."

He looks upon Pareto's famous Treatise on General Sociology as a weighty, but an unsuccessful, attempt to construct a general sociology of a more or less strictly positivist kind. He looks upon Sorel's philosophy as a purpose without a goal. Mr. Runciman is nothing if not critical of all who have laboured in the field of social science, sociology and politics. But an appreciation of his criticisms implies a wide knowledge of authors both English and continental.

The chapter on Voters and Parties is perhaps the most interesting in the book. It discusses the interesting question: why no revolution in England? The answer is partly to be found in the social and psychological attributes of the British elector, but even more in the electorial system expressed in the formula: *the simple-majority single-ballot system favours the two-party system.*

This analysis is of Professor Duverger. But Mr. Runciman challenges it in view of the third parties which have functioned in the British system, e.g., the Irish party in the Victorian era and in the early days of the emergence of the Labour Party.

In the last chapter appears a brief summary of the author's conclusions, *viz.*, that sociology and philosophy of politics are inextricably linked; there is never going to be a definitive and final philosophy; nor will there be a final and definitive social science so optimistically envisaged by Comte and Marx. This is rather a negative conclusion, but inevitable, for as Aristotle pointed out some twenty-three centuries ago in the case of Ethics, there can be no mathematical precision in dealing with social behaviour, and as Kant pointed out, there can be a science only in so far as there is mathematics in it.

So to search for a general theory of society is likely to remain, in the words of Mr. Runciman "a waste of effort". Nevertheless the study of social behaviour is of such intrinsic importance that scholars will pursue it and they do succeed in throwing some light on the dark corners of human life and we do benefit from it and therefore even so negative a book as the one under review has a positive significance. And that is the merit of the book.

—*Prof. A. R. Wadia*

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ALMIKI MAHA RAMAYANA OR OGA VASISHTHA. Translated into English by S. V. Ganapati, 9D, Edward Elliotts Road, Mylapore, Madras-4. 1963. Pages 336+xii. Price: Rs. 4.50.

HE book under notice, also called *rana-Prakarana*, is the second lume containing the teachings of the at sage, Vasishtha, as conveyed by miki who named it *Maha Ramayana* . The translation is based on the skrit edition brought out by the mayasagar Press of Bombay.

Release is a mindless condition. Mind not a reality as it is evanescent in ction and can be reduced to nothing- s. Activity and repose, only these are the phases of existence. The gives rise to the phenomena we and the second to the release we ker for. These two conditions al- nate with each other non-stop. We e to establish Brahma from what are, from our present state of exist- e which is nothing but mental acti- . It is the Mind-phenomenon which the reason of this ever-expanding rld phenomenon and is also the ex- sive cause of all human activities.

There is also another aspect of mind that is its state of dissolution occur- as a pure subtle movement, call- *chitta*, between the consciousness objects. This is the normal state the *Jivanamuktas*. It is therefore r that Mind-phenomenon is a fleet- phase of the *chitta*. It comes into ration owing to unsatisfied desires because of one's own voluntary acti- . When there are no past efforts able of fruition as well as when re is no play of imagination and no efforts, Mind-phenomenon is not ble. It is here and now that the d ceases to exist. It is only an illu- condition. This is the argument of book.

Better printing and better proof- ting would have added to the value the work.

Dr. A. S. Gopani

HINDI

YUG PRAVARTAK VIVEKANAND. By Swami Apoorvanand. Published by Swami Sambuddhanand, Secretary, Swami Vivekananda Centenary, 163, Lower Circular Road, Calcutta-14. 282 pages. Price: Rs. 2.50.

YUG PRAVARTAK VIVEKANAND, the title of the book indicates, is the life-story of a man who started a new era of universal brotherhood and love and the unity of all religions. He was in fact, a true universal man himself, both in precept and practice, and long before the atomic age and the modern idea of co-existence and one world, had called upon the peoples of both the hemispheres to shed their racial prejudices, sectarian beliefs, meaningless formalities and hatred of one another.

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But the details of his everyday life—his colourful childhood, his conversion from a rebellious soul to a great devotee and follower of his holy *guru*, Bhagwan Sri Ramakrishna Paramahamsa, his wanderings from place to place as a young *sannyasi*, often on foot and without food and shelter, his emergence as a great spiritual force attracting all men and women with whom he came in contact, and finally, the miraculous work he did both in the western world as well as his own—are all very fascinating to read. In fact, the whole story reads like a big adventure moving from one marvellous situation to another and keeps the interest of the reader sustained throughout.

To those who have not been able to read Swamiji's life and works in English and can follow only Hindi, this book will prove very useful. The two pictures of Swami Vivekanand and the chronological order of the events of his life given at the end of the book make it all the more valuable. It would have been still better if a list of Swamiji's works available in Hindi had also been appended.

—*O. N. Sharma*

KANNADA

POOTAATMA PURANDARADASARA PUNYA SMARANE. Published by the Purandaradasa Quater-centenary Celebration Committee, Hospet, Bellary. 1964. 80 pages.

SRI Purandaradasa's quater-centenary was celebrated on a country-wide [illegible] and the fragrance of his greatness, so far confined within Karnatak, has now spread all over India and his rightful place among the immortals of *bhakti*—Tulsidas, Chaitanya, Tukaram and Tyagaraja, has been conceded. Whether in intensity of *bhakti* or grandeur of composition, he is at least, it is now admitted, the equal of our other great devotional poets.

The measure of his musical genius is the place he has won as the "father of Karnatak music" and this musical talent is combined with a *bhakti* that transcends every worldly value and a profound knowledge both of the scriptures and of human psychology. His songs are a delight both to the ear and to the mind and he expresses the most profound spiritual truths in the simplest of words set to delicious music. Indeed his songs may well be called the common man's *Upanishads*.

The quater-centenary brochure under review is a modest tribute to this great saint-singer. But while modest in production, its contents are rich in variety, sincerity and knowledge. In this symposium on the great saint-singer the writers have analysed and described with affection and admiration every facet of his genius. The article by the late Sri M. Govinda Pai analysing the various manifestations of Purandara's ecstatic *bhakti* is truly outstanding.

—*K. S. R.*

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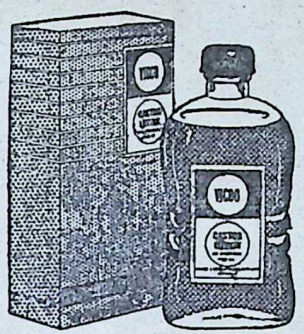

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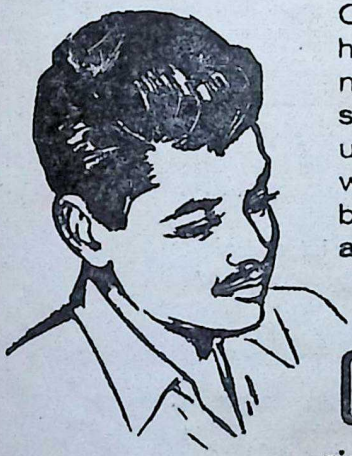

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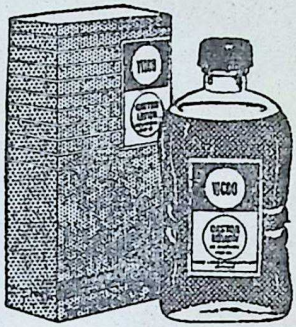

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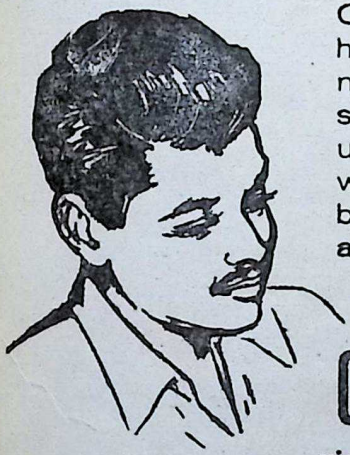

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No. 22

MAY 24, 1964

FORTNIGHTLY

BHAVAN'S JOURNAL

Devoted to Life, Literature and Culture

गुरुकुल कांगड़ी

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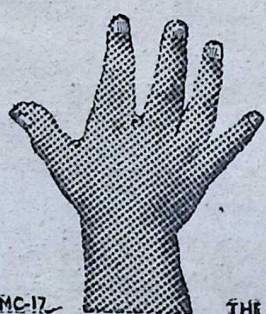

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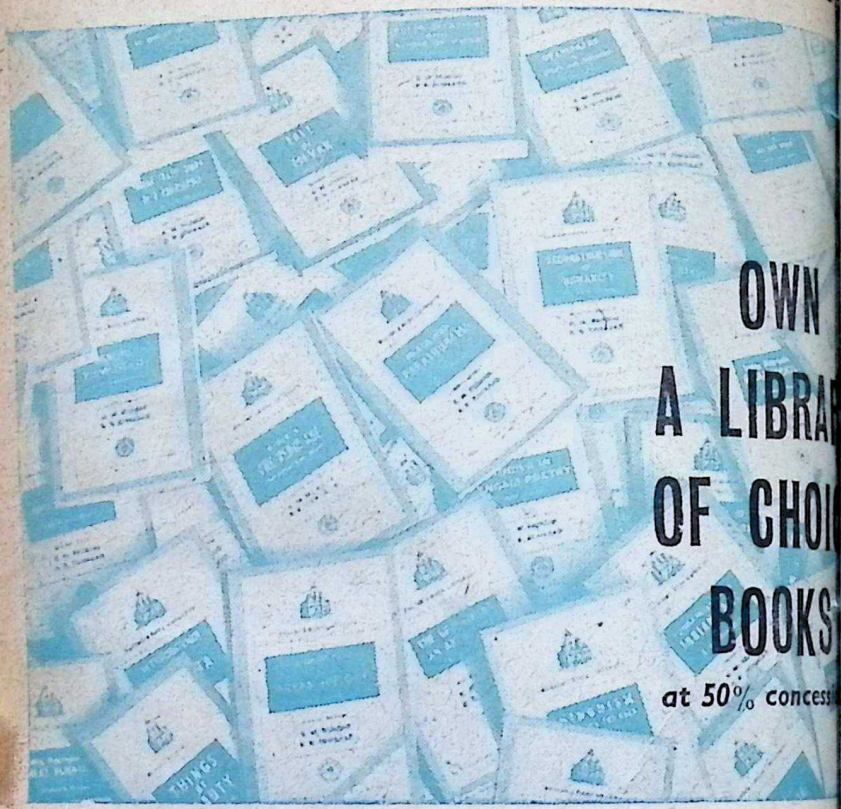

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आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

BHAVAN'S JOURNAL

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The Song of Praise

अर्चत प्रार्चत प्रियमेधासो अर्चत ।
अर्चन्तु पुत्रका उत पुरं न धृष्ण्वर्चत ॥
अव स्वराति गर्गरो गोधा परि सनिष्वणत् ।
पिङ्गा परि चनिष्कदद् इन्द्राय ब्रह्मोद्यतम् ॥

Sing, sing ye forth your songs,
O Priyamedhas, sing!
Let children also sing!
Sing of Him who is a Refuge like the castle.
Now loudly let the *gargara* (violin) sound,
Let the *godha* (lute) send its resounding voice,
Let the string send its tunes around;
To God is our hymn upraised.

—*Rigveda*, VIII, 69-8-9.

Vol. X, No. 22

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No. 310

KULAPATI'S LETTER

on Life, Literature & Culture

☆ THE IMPORTANCE OF CALLING ANOTHER A "REACTIONARY"

BHARATIYA VIDYA BHA
BOMBAY.

MY YOUNG FRIEND,

MAY 24, 1964.

OSCAR WILDE wrote a play under the title *The Importance of Being Earnest*. I propose to write to you on the importance of calling another a "reactionary".

The word "reactionary" is an abusive epithet intended to frighten a person from being true to himself. It has mostly been brought into vogue by the communists. Anyone who deviates from the communist truth is a "reactionary". But what is communist truth? Everything approved by the Party for the moment is truth; whoever disagrees with the Party line at a given moment is a "reactionary".

When the Soviet Communist Party line differs from the Chinese Communist Party line, there are two mutually contradictory "truths": two sets of "progressives" and two sets of "actionaries". And this truth cha its implication from day to according to the passing mood of Party concerned.

This semantic jugglery revol round the word "reactionary" is tended to destroy our will to be c selves and frighten us into subm sion.

Take the word "secular". India secular State in the sense that it no State religion; that it stands religious freedom; that it does favour one religion at the cost another. This is Indian secularis a broad, tolerant concept based the truth that all religions are t

However, by incessant propaga every religious activity is dub reactionary by the self-styled "

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1964

s" who, consciously or un-
usly, adopt the communist
f view that all religions have
destroyed. This is the com-
"truth" both in the U.S.S.R.
ina.

ose countries, there is no free-
f religion in the sense we, in
nstitution, use it. The State in
ountries is pledged to atheism.
g religion is their official pro-
e.

n a "progressive" in this coun-
ndemns religious activity by
it "reactionary", he is only
to import a communist-accept-
lication of the word "secular".
mosphere is created in which
ome victims of semantic jug-
We are driven to maintain our
e by accepting the Communist
ation, lest we should be called
onary".

e, again, the case of an average
ed Hindu. He is born to Hindu
s. He has the legacy of a great
n, philosophy and culture left
n by his forefathers. His home
d with the aroma of Hindu
on. His family observes Hindu
ys, goes to a temple, consults
gers. He feels inspired when
ds the *Bagavad Gita*. His heart
with pride at the achievements
na Pratap, Shivaji and Guru
d Singh, at the glorious pheno-
n of Indian Renaissance created
od-conscious men from Rama-
a Paramahamsa to Mahatma
hi.

e pattern of Indian nationalism
y and large, been evolved by
Hindus. They have sincerely led
movement for removing untouch-

ability. They have been modernizing their social pattern to suit modern conditions but not so fast as to jeopardise stability.

Notwithstanding the overwhelming majority of the Hindus in this country, Indian secularism has been rendered possible in the land because of the Hindu attitude that all religions are true; that whatever god a man worships, it is to the one great God that his worship is offered.

The manner in which the Hindus and the Sikhs have co-operated in the recent past with the Muslims in Kashmir to demonstrate against the theft of their holy relic, would show that a Hindu is not anti-Muslim, anti-Christian or anti-Sikh.

One would expect that in these conditions the Hindu would stand unabashed by the values of his culture, and would face the world with the self-confidence that India has a mission and a destiny.

One would have thought that for an Indian to be a reactionary, he must be in the habit of retreating from the tradition, religion and culture of his land. But he becomes a victim to an imponderable semantic jugglery, imposed by the "progressives" and begins to consider his tradition, religion and culture as symbols of reaction.

The semantic jugglery revolving round the words "progressive" and "reactionary" is directed to destroy our will to be ourselves by making us feel small.

If we are devout Hindus, Muslims, Christians or Sikhs, by being constantly dubbed as "reactionaries" we lose our strength to be ourselves.

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A NAME FOR THE MOVEMENT

None of us knew what name to give to our movement. I then used the term 'passive resistance' in describing it. I did not quite understand the implications of 'passive resistance' as I called it. I only knew that some new principle had come into being. As the struggle advanced, the phrase 'passive resistance' gave rise to confusion and it appeared shameful to permit this great struggle to be known only by an English name. Again, that foreign phrase could hardly pass as current coin among the community. A small prize was therefore announced in *Indian Opinion* to be awarded to the reader who invented the best designation for our struggle. We thus received a number of suggestions. The meaning of the struggle had been then fully discussed in *Indian Opinion* and the competitors for the prize had fairly sufficient material to serve as a basis for their exploration. Shri Maganlal Gandhi was one of the competitors and he suggested the word 'Sadagraha', meaning 'firmness in a good cause.' I liked the word, but it did not fully represent the whole idea I wished it to connote. I therefore corrected it to 'Satyagraha'. Truth (Satya) implies love, and firmness (agraha) engenders and therefore serves as a synonym for force. I thus began to call the Indian movement 'Satyagraha', that is to say, the Force which is born of Truth and Love or non-violence, and gave up the use of the phrase 'passive resistance', in connection with it, so much so that even in English writing we often avoided it and used instead the word 'Satyagraha' itself or some other equivalent English phrase.—M. K. Gandhi

[*Please see page 16*]

Our integrity is destroyed. We
to be convinced that we are nar
minded. And all this by the forc
internal corruption.

How is this internal corruptio
duced? By being told to be
gressives" and "to rise above our
es." If we honestly confess that we
Hindus, Muslims, Christians or S
we are told that we are not secul
we are communalists; we are "r
tionaries". It is repeated again
again till we feel frightened.

The communists have made a
art of this semantic jugglery. But
West is no better in this respect.
the West, the point from which p
gress and reaction are measured
the unrestricted search for plea
Consciously or unconsciously,
Westerner takes the stand that hed
nism is the right creed.

If we want to preserve the sanc
of sex relations, we are told that
are out-of-date, "reactionaries", a
that to be progressive, we must fa
the facts of life and enter into
realm of pornography by accept
Lolita and *Lady Chatterley's Lo*
as the gospels of the new age. If
uphold the traditions of noble lite
ture, we are mid-Victorian, "reacti
aries".

To be progressive, we must acc
as our ideal, the cinema stars w
step in and out of the marital
with farm-yard indifference.
love of a loyal wife or of a devo
husband is looked down upon as
of-date.

When in America, a gentle
asked me: "How long have you

(*Continued on page 10*)

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Pearls of Wisdom

Sri Sankara Bhagavatpada

TRUE KNOWLEDGE

स्तुत्या प्ररोचितायां हि विद्यायाः सादराः प्रवर्तेरन् ।

For when this knowledge is made attractive by praise, they will engage in it.

विद्यायाः कालविशेषाभावादनियतनिमित्तत्वात्कालसङ्कोचानुपपत्तिः ।

Knowledge brooks no temporal limitations, as it has no association with any time and is not dependent on definite causes.

नहि विधिशतेनापि तमःप्रकाशयोरेकत्र सद्भावः शक्यते कर्तुम् ।

Even by a hundred injunctions cannot be brought about the existence of light and darkness.

निराकृत्य हि पूर्वपक्षं पश्चात्सिद्धांतो वक्तव्यो भवतीति न्यायात् ।

The rule is that the conclusion should be stated after refuting the faulty standpoints.

शास्त्रज्ञोऽपि स्वातन्त्र्येण ब्रह्मज्ञानान्वेषणं न कुर्यात् ।

He (dispassionate Brahman) should not seek for the knowledge of Brahman independently, even though he is versed in the scriptures.

न हि स्वतोऽविद्यमानं भासनमन्यस्य कर्तुं शक्नोति ।

Anything that is not possessed of natural luminosity cannot enkindle others.

घटादीनामन्यावभासकत्वादर्शनाद्भास्वरूपाणां चादित्यानां तद्दर्शनात् ।

For pots etc., are not seen to irradiate others whereas luminous things, like the sun etc., are seen to do so.

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अब्रह्मप्रत्ययः सर्वाविद्यामात्रो रज्ज्वामिव सर्पप्रत्ययः।

ब्रह्मैवैकं परमार्थसत्यमिति वेदानुशासनम् ॥

All ideas of non-Brahman are but ignorance like the idea of the snake superimposed on a rope. Brahman alone is the supreme truth. This is the declaration of the Vedas.

न हि तमःप्रकाशयोरेकत्र स्थितिः संभवति।

For light and darkness cannot possibly exist simultaneously at the same place.

मुमुक्षोः कामत्याग एव प्रधानं साधनम्।

The eschewing of desires is the chief discipline for an aspirant of liberation.

संन्यासरहिताज्ज्ञानान्न लभ्यते आत्मा।

Brahman is not gained through knowledge unassociated with monasticism.

अविद्याप्रतिबन्धमात्रो हि मोक्षः नान्यप्रतिबन्धः।

The only obstacle to emancipation is ignorance, and there is no other hindrance.

नित्यत्वादात्मभूतत्वाच्च।

(For) emancipation is eternal and identical with the self.

चीर्णव्रतस्य हि विद्या फलाय संस्कृता भवति।

Knowledge becomes sufficiently clear for bearing fruit to one who has fulfilled the vow.

KULAPATI'S LETTER—*Contd.*

married?" I said: "For thirty-two years". He raised his eyes in mock horror and asked: "What, with the same woman?" I am sure he was only making a humorous remark, but behind the remark, there was the voice of "progressive" people who hold marital fidelity in contempt.

Thus, we become untrue to ourselves, our national genius, our mission and destiny.

Yours sincerely

K. M. Munshi

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ONE GOD

Raja Rammohun Roy

AVELLING in the remotest irts of the world, in plains as as in hilly lands, I found the tants thereof agreeing generally e personality of one Being, who source of all that exists and its or, and disagreeing in giving ar attributes to that Being and ding different creeds consisting e doctrines of religion and pre- of *haram* (forbidden) and (lawful). From this induction s been known to me that turn- generally towards one eternal is like a natural tendency in n beings and is common to all duals of mankind equally.

e followers of different religions, times seeing the paucity of the er of believers in one God in orld, boast that they are on the of the majority. It is to be seen the truth of a saying does not d upon the multiplicity of the s, and the non-reliability of a tion cannot arise simply out of paucity of the number of the ators.

is strange to say that after the of hundreds of years from the of these religious leaders, with n the prophetic mission is said to be closed, Nanak and others, in India and other countries, raised the flag of prophetic mission and induced a large number of people to become their followers and were successful.

O God! Notwithstanding implicit faith in the orders of the *mujtahid* or the doctors of religion, there is always such an innate faculty existing in the nature of mankind that if any person of sound mind, before or after assuming the doctrines of any religion, makes an impartial and just inquiry into the nature of the principles of religious doctrines of different nations, there is a strong hope that he will be able to distinguish truth from untruth and true propositions from fallacious ones, and also that he, becoming free from the useless restraints of religion, which sometimes become sources of prejudice of one against another and cause physical and mental troubles, will turn to the one Being, who is the fountain of the harmonious organization of the universe, and will pay attention to the good of society.

Raja Rammohun Roy's 192nd birth anniversary was on the 22nd of this month.

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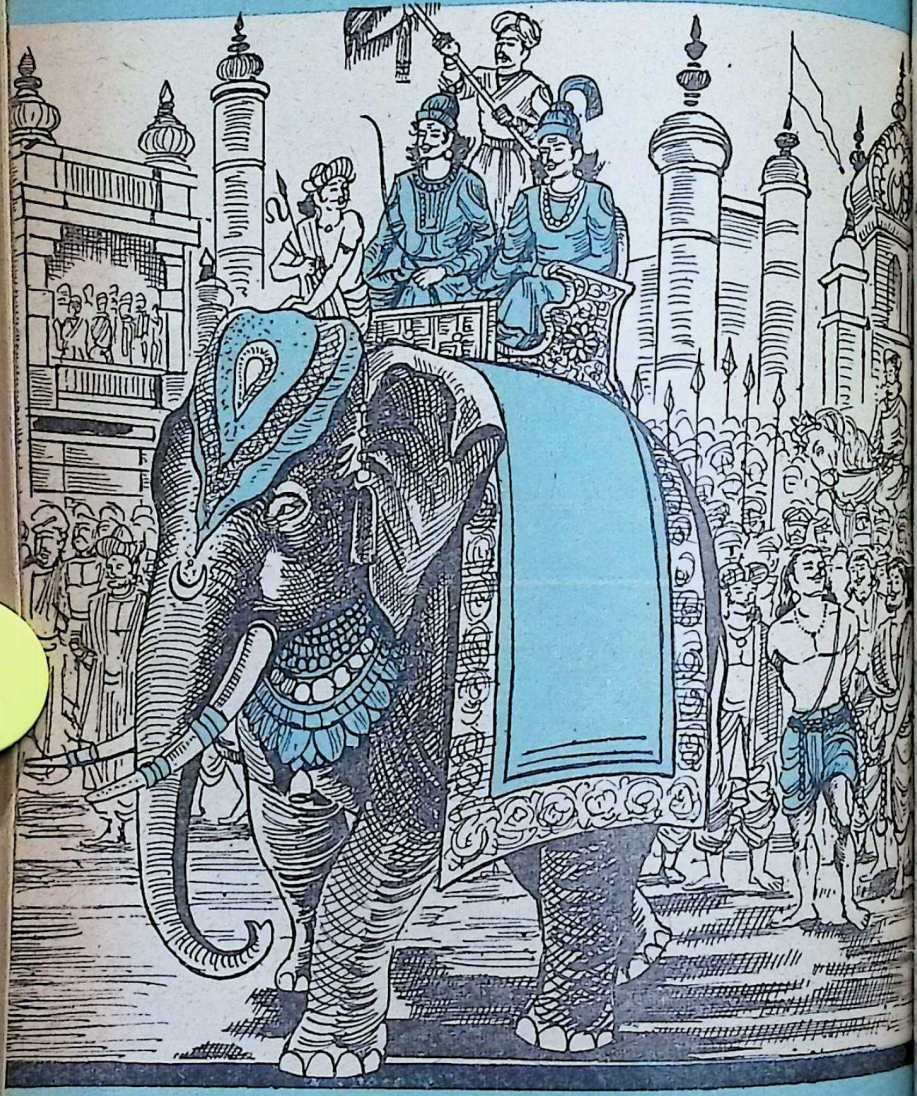

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> That star was Raja Rammohun Roy. With him came back to India the fulfilment of her ancient promise; with him came back to India the regeneration of her ancient ideals, transmuted for the purposes of the modern age.
>
> —*Sarojini Naidu*

RAMMOHUN: The Real Heart of India

Gurudev Tagore

HE message of unity has been declared in the Upanishads with emphasis which is perhaps unalled anywhere else in the world. in India that it has been said: se and learned is he who knows own self as embodied also in the of every man." And yet in this land, we have innumerable artial bonds and restrictions which de man from man in a way which aps no other country in the world ever known. We must therefore that in India there is on the exal plane a coarseness, a vulgarity, h is contrary to the inmost truth India's soul.

The student of history who would truly appraise the worth of a nation must remember this inner nobility, and ignore the external coarseness under which it often lies concealed.

Among those who have, in the annals of India, sought to bring victory to India's soul in the bitter struggle between her inner spirit of unity and her external disharmony, Rammohun is one of the foremost in the modern age. Even in the darkest days the same call to unity has been heard in India from time to time. Like birds of the dawn, dauntless spirits broke free of the bonds of immobile superstition which encaged the middle ages, and brought that message of free life which the Upanishads declared,—*vratyas tvam prana*—O Life, thou art free, thou art not entangled in superstitions! One of these messengers of freedom was Kabir, and he declared himself to be a *Traveller on India's Path*. Among those who saw this path through the dark forests, another was Dadu, and he said, "O brothers, my path is such that there are no *two sides* to it: it is one and indistinguishably one."

These pioneers of India spoke of *unity*, a unity which in spirit is an endeavour after universal humanity, after freedom from all vanity of

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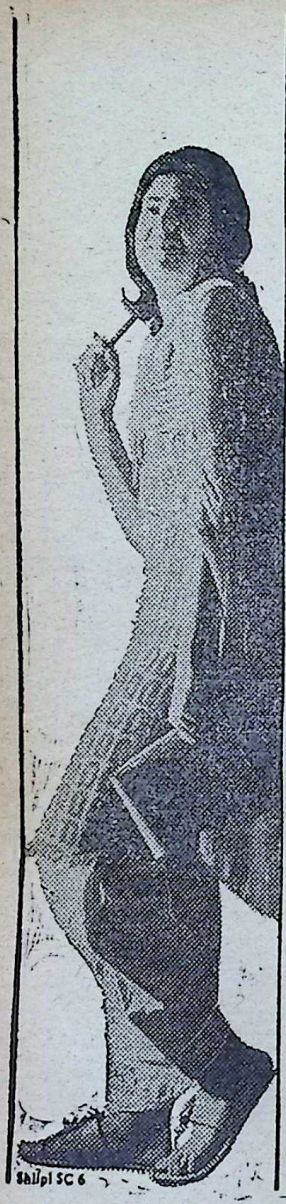

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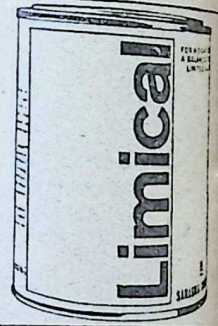

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ctions and divisions,—not merely
y for the purposes of political
Rammohun was also a travel-
this path. He saw the vision of
united, not merely because of
cal necessity, but for the sake
nity of religion, which lies deep
heart of every man. He there-
sent his call to every one, and
d every one to travel on a path
hich Mussalman, Christian and
could together march towards
me goal.

this wide and generous path be
he path for India, if the frag-
rinesses and distinctions of a
ed castes and communities
ated by the barriers of customs
onventions be in the true nature
dia, then I can only say that
is no hope for our land. The
alman has come, and the
tian has come, and if we can-
unite them all through the
avours of our life-history, then
t is the value of India? If India
not possess the vitality to assi-
e them, if our true nature be
eep them outside, by ossifying
lves into cold hard blocks of
, then who shall bear the deadly

> **I like to call Rammohun Roy a great man, using that word, not as a cheap, unmeaning title, but as conveying three essential elements of manly greatness, namely, unselfishness, honesty and boldness.**
>
> —*Max Muller*

burden of that heaped up mass of unconnected no-relatedness?

Rammohun came at the very beginning of the Modern Age in our country. Neither foreigners nor natives of the soil could at that time clearly understand what the age stood for. It was Rammohun alone who realised that the challenge of this age is the challenge of a deeper unity. He extended wide his heart, and invited Hindu, Mussalman and Christian there, for in the expanse of his heart there was no lack of space for any one of them. In this it was the real heart of India that he revealed, and expressed in himself her truest character. For the truth of India is in the man who honours all and accepts all in his heart.

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THE GOLDEN JUBILEE OF AN IDEA

by 'S'

WE in India rejoice in celebrating the Golden Jubilee of Gandhiji's "*satyagraha* idea". It has stirred the world, encompassed the universe and entwined all living things. *Satyagraha* has become such a potent force because its strength is derived from the omnipotent power. *Satya* and God are synonymous terms. God is *satyam*. Truth was God to Gandhiji. *Satyagraha* is divine power. It pervades like the cosmic forces. It became a matchless weapon of war in the hands of Mahatma Gandhi.

With this magic instrument, a frail human being shook an empire, shattered the military strength of an imperial power and dispelled the darkness of centuries, and ordered a slumbering nation to awaken, arise and soar aloft. All this work was not done in a single day. Gandhi spent his whole life in perfecting his marvellous discovery, improving the technique, testing the soul-force idea in his *ashram* laboratory and like a pure scientist experimented for fifty years.

What fasts, what vigils, what discipline and what mastery of the senses! He first conquered his self and then began to conquer the conquerors. Gandhiji's stupendous achievement bewildered the war-like nations of Europe. Soul-force was something unknown to the West, although Jesus Christ wielded it two thousand years ago, and gave up his life on the Cross for the establishment of heaven on earth. None of the great generals of antiquity—Alexander, Julius Caesar, Hannibal and the moderns like

Gandhiji established the Satyagraha Ashram at Kochrab, Ahmedabad, on May 25, 1915. This is the Golden Jubilee year of that epochal event. —Ed.

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ion and Hitler, had heard of force or what Gandhiji called *graha.*

y never dreamt of the idea of olence. War meant bloodshed, ter, extermination and mass an-tion. Even today the hydra-d monster is terrorising the -minded peoples of the World. Mahatma Gandhi, the divine nger of a divine idea, the entire must go for this. He is the hero in the world to put into ce his *satyagraha,* this mighty, etic force and work wonders this subtle weapon of truth. *graha* is wielded by God. He campaigns, and conducts the s. He is at the head of the non-nt army. Victory is assured when leads, and workers follow with tion.

t us hearken to the golden voice e author of *satyagraha.* He has en of *ahimsa* as the greatest in the world. Of truth force, the atma says:—

The beauty of *satyagraha* is that mes up to oneself. One has not o out in search for it. This is a e inherent in the principle itself. *Dharmayuddha,* in which there are secrets to be guarded, no scope running and no place for untruth, es unsought; and a man of re-on is ever ready for it. A struggle ch has to be previously planned not a righteous struggle. A *dharma-dha* can be waged only in the me of God, and it is only when the *yagrahi* feels quite helpless, is ap-ently on his last legs and finds r darkness all around him, that d comes to the rescue.

Satyagrahi of 1914.

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Gandhi ranks with George Washington as the determining personal influence in his nation's destiny. He has at last become, like Jesus, one of "the terrible meek"—the meek who "inherit the earth"!

But the Mahatma is more than a mere nationalistic figure. He is the leader of a civilization, of a world—of the revolt of the East against the pride, the power and the vainglory of the West.

But the Mahatma belongs not merely to India and Asia but to the world. He comes that men may learn again the way of life. For what do we see in this revolt which Gandhi leads? On the one side the greatest empire that history has known since the decline and fall of Rome, equipped with vast resources of men and money, armed with rifles, bayonets, machine-guns, tanks and bombing-planes, all the immeasurable power that wreaks devastation and death in this modern age. On the other side, one feeble man, with emaciated body and halting step, naked save for the cloth that binds his loins, accompanied by no army or even band of followers, but only by a little group of disciples, as unarmed and therefore as defenceless as himself.

When has the world ever seen such a duel as this between sword and spirit? Not since Jesus the Nazarene confronted Pilate, and declared to this viceroy of imperial Rome, "My kingdom is not of this world; if my kingdom were of this world then would my servants fight . . . but now is my kingdom not from hence." Again, after two thousand years, the throne of Pilate is set up among the nations, and before it stands the saviour of mankind. Must there be another crucifixion? And if so, will not Gandhi rise, as Jesus rose, to vex the peoples of the earth forever?

—John Haynes Holmes, in *Unity* Magazine, Chicago, June 9, 1930.

With *satya* combined with *ahim*
you can bring the world to your fe

* * *

One perfect civil resister is enou
to win the battle of right agai
wrong.

* * *

There is no such thing as defe
in *satyagraha*. *Satyagraha* is utt
self-effacement, greatest humilit
greatest patience and brightest faith
It is its own reward.

* * *

Satyagraha is a relentless search fo
truth and a determination to reac
the truth.

* * *

Satyagraha is a force that wor
silently and apparently slowly. I
reality, there is no force in the wor
that is so direct or so swift in wor
ing.

* * *

When once *satyagraha* is set i
motion, its effect, if it is intensiv
enough, can overtake the whole uni
verse. It is the greatest force becaus
it is the highest expression of th
soul.

* * *

The *satyagrahi*, whilst he is ever
ready for fight, must be equally eage
for peace. He must welcome an
honourable opportunity for peace.

* * *

Satyagraha is gentle, it never
wounds. It must not be the result o
anger or malice. It is never fussy,
never impatient, never vociferous. I
is the direct opposite of compulsion
It was conceived as a complete sub
stitute for violence."

* * *

Jesus Christ, Daniel, Socrates re
presented the purest form of passi

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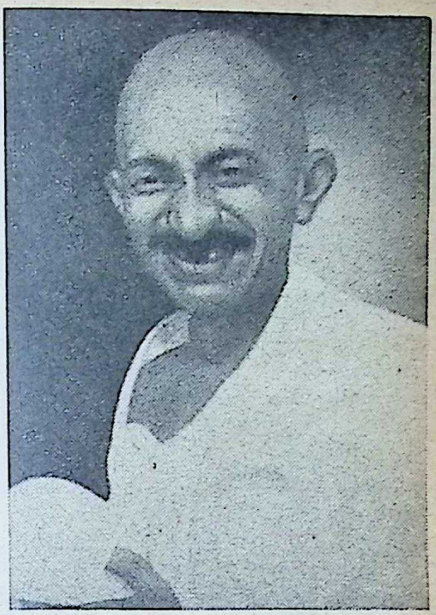
> ...dia has never insisted on full ...ering of the body for the males ...a test of culture. In order, there... ...to set an example, I propose ...discard...my *topi* and vest and ...content myself with a loin cloth ...*chaddar*, where found necessary ...the protection of the body. I ...et the change because I always ...ated to advise anything I may ...be prepared to follow.
>
> —Gandhi

...nce or soul force. All these ...rs counted their bodies as noth... ...comparison with their soul. ...y was the best and brightest ex... ...t of the doctrine. Buddha fear... ...carried the war into the enemy's ... and brought down on its ...an arrogant priesthood.

...hatma Gandhi expounded the ...ce of *satyagraha* for five de... during a long life of struggle ...eedom, and lived the life of a ...t *satyagrahi*.

...re was only one Gandhiji and, ...e said, one was enough to win



Gandhiji after adopting the loin cloth, Madurai, 1921.

the battle of Right against Wrong. On many an occasion the author of *satyagraha* exhibited rare traits of courage and firmness. Fate had thrown Gandhiji into prisons in South

...UR COVER

Freedom in a grain of Salt

MAHATMA GANDHI PICKING UP SALT AT DANDI

The picture that is dominant and most significant is as I saw him (Gandhiji) ...arching, staff in hand, to Dandi on the Salt March in 1930. Here was the ...ilgrim on his quest of Truth—quiet, peaceful, determined and fearless, who ...ould continue that quest and pilgrimage, regardless of consequences.

Jawaharlal Nehru

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On his way to the Round Table Conference, 1931.

Africa and in India. Undeterred by his fate this modern Prometheus brought back the celestial gifts of the fire of Truth and Love from heaven.

The Mahatma has described the story of his life in his inimitable autobiography. It is wondrous and many passages in it are beautiful and sublime. Sometimes one feels that in recent times there is no life comparable to Gandhiji's. There is nothing so romantic as the story of the young man going far away to South Africa, staying as an exile for twenty-five years, sowing the seed of *Dharma* on a barren soil, undergoing untold sufferings in prison.

While everything around him was dark, he beheld a vision, and the light of God or Truth fell on him, and renounced everything in pursuit of ideal. Gandhiji's encounter with so of the mighty Britishers must be t separately. It would run to a hu red thousand words. How ma characters figure in the drama of eventful life!

Beginning with Field Marsh Smuts in South Africa in 1906, story ends with Lord Mountbatten India, in 1948. During the four cades he "crossed swords" with gia like Lloyd George, Winston Chur ill, Ramsay Macdonald, Lords H dinge, Chelmsford, Reading, Irw Willingdon, Linlithgow and Wave and others like Lloyd, Hoa Hailey, | Birkenhead, Winterton, Dwyer.

They tried their best to cru Gandhiji. England considered h small fry. King George V tried intimidate the Mahatma in Buckin ham Palace in the autumn of 19 The British Government showed mailed fist and vainly tried to destr Gandhiji and Gandhism. But the solent might of the mighty Briti Empire could not subdue Right a each time *Satyagraha* became invi cible. Even a spinning wheel becam a thunderbolt in the hands of t Mahatma.

There was no greater or tru friend of England than the Mahatm but England lost its loyal friend its own perfidy and treachery and, losing Gandhi, it lost India and t Empire. The story of England's d vilish acts in India and why Gandhi proclaimed that it was a 'Satan Power' must be told in another art cle.

It was only when the iron entere Gandhiji's bruised soul, that in

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Absorbed in the news

How often Gandhiji's little light shone from a distant land, and how his light began to pierce the darkness that enveloped India during the years 1942-44 and how the light burst into an effulgence during his internment in Poona! England was in a state of bewilderment as *satyagraha* caught the entire imagination of India. The British lion shook its mane. It thundered and terrified the people. It tortured the patriots. It scattered them in all directions. But the force of Truth became invincible. God came to the rescue and the Mahatma triumphed in the end. The British had to quit India, after hundred and fify years of overlord-ship.

The war of liberation was over. India became free. The saintly *satyagraha* warrior, for all the heroic sacrifice he made, received the reward

ent of deep anguish the Mahat-
ttered two final words and elec-
d the world.
uit India," cried out Gandhiji in
and in five years' time, the Eng-
Army and British Rulers left In-
with bag and baggage, in an or-
manner which was praisworthy
dignified.
ever were two such fiery words to
e from human lips. They burnt
he impurities of ages and India
e out of the ordeal. It was a
y of resurrection. One felt at that
ent that the soul of India was
ortal.

*Spinning becomes more and more
nner need with me. Every day I
e nearer to the poorest of the poor,
in them, to God..."* ⟶

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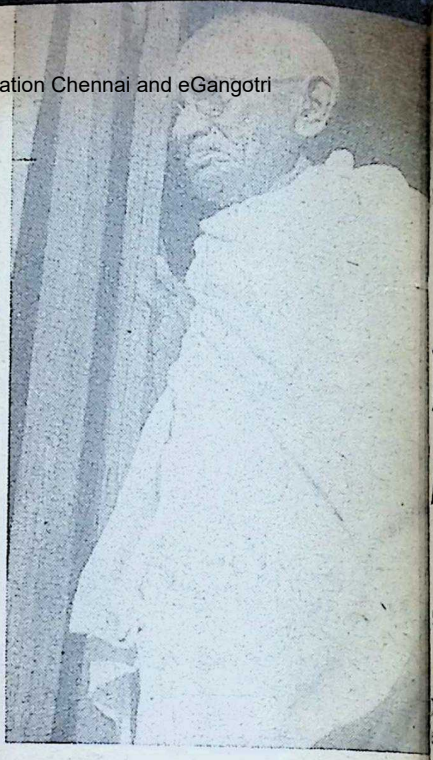
of three bullets on his chest and died, leaving the priceless treasure of Truth and *Ahimsa,* not only for India, but for mankind.

The twentieth century has witnessed a revolution in human thought and activity. The flood-gates of knowledge have been opened. Two ideas have gripped the mind of man—one in the realm of science and the other in the kingdom of spirituality. Both the concepts are coeval and the inventors were contemporaries. The two giants were Einstein and Gandhi. Relativity has found universal acceptance and *satyagraha* has established its sovereignty over all the nations on earth.

The two concepts have gathered momentum from the time of their birth and have become absorbing themes for research. The great discoverers have gone and have become immortals, but their discoveries shall remain as never-fading flowers in the garden of knowledge.

New shepherds among men in all climes have begun to wage war against evil and are following the foot-steps of Mahatma Gandhi—the saviours of the down-trodden and the of Asia, Europe and America voiceless people of Africa and parts of America. Truth or Gandhism will become the religion of mankind, and love shall become the lodestar of humanity.



During his mission of mercy at Noakhali, 1946.

Satyameva Jayate

---

this is just to remind you . . .

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..., 1964 will be the 71st birth... the Jagadguru. We reproduce ...le by him which was published Bhavan's Journal *of February* ...—Ed.]

WHAT LIFE HAS AUGHT ME

H. H. JAGADGURU
SANKARACHARYA OF KANCHI

CTOR MUNSHI'S call to xpress "What life has taught for which gratitude is due m, has set me at least to think. lesson has been learnt by me span of life.

eel, however, that though life is antly trying to teach me new s, I have learnt none. For, all observations have been, by e, only superficial which trait mount of varied experiences in has succeeded in correcting.

e first two experiences I rem- r which I think occurred in the or fourth year of my life, are dful to think as they were inter- n with temptation, greed, ava- deceit, groaning, loss, lamenta- and the like.

mara naai as they call it in il, a cat which generally climbs and destroys the fruits during s, somehow got into a room in our house and thrust its head into a small copper pot which was kept in a sling and contained jaggery. The animal was not able to pull out its head and kept running here and there inside the room all through the night. People in the house and neighbours were aroused by the noise and thought that some thief was at his job. But, there was no trace of a thief and the noise continued till morning hours, and some bravados armed with sticks opened the door of the room and found the greedy animal.

It was roped and tied to a pillar. Some experienced men were brought and after a prolonged tug-of-war with the struggling animal, they succeeded in removing the pot from its head. It was then removed to some spot to roam freely, I presume. The first experience of my life was this dreadful ocular demonstration of greed causing all our neighbours to spend an anxious and sleepless night.

The next experience was a man in the street who entered into the house seeing me alone with tiny golden bangles upon which he began to lay his hands. I asked him to tighten the hooks of the bangles which had become loose and gave a peremptory and authoritative direction to him to bring them back repaired without delay. The man took my orders most obediently and took leave of me with the golden booty. In glee of having arranged for repairs to my ornaments, I speeded to inform my people inside of the arrangement made by me with the man in the street who gave his name as Ponnusami. The people inside hurried to the street to find out the culprit. But the booty had become his property true to his

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A HINDUSTAN LEVER PRODUCT

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med name, Ponnusami (master old).

hese two experiences at a tender, cent age are recurring succes- y in some form or other even his tottering age, nearing seventy, eing liable to be duped or eager et by some short cut some mate- gain.

attempting to judge the objective d with this rod of selfishness and rficiality of mine which has ly earned me the reputation of a clever Swami, I am prone to e to the conclusion that there none without predominantly h motives.

t with the years rolling by, an ession, that too a superficial one to my nature, is dawning upon that there breathe on this globe e souls firmly rooted in morals ethics, who live exclusively for rs, voluntarily forsaking not material gains and comforts also their own *sadhana* towards spiritual improvement.

the beginning of the year 1907, I was studying in a Christian ion School at Tindivanam, a in the South Arcot District, I d one day that the Sankaracharya Kamakoti Peetha who had been st us in our town in the previous , attained *siddhi* at Kalavai, a ge about ten miles from Arcot 25 miles from Kanchipuram. In- ation was received that a mater- cousin of mine who, after some in *Rig Veda* had joined the of the Acharya offering his ser- to him, was installed on the a.

e was the only son of the widowed and destitute sister of my mother and there was not a soul in the camp to console her. At this juncture, my father, who was a supervisor of schools in the Tindivanam Taluk, planned to proceed with his family to Kalavai, some 60 miles from Tindivanam in his own touring bullock cart. But on account of an educational conference at Trichinopoly, he cancelled the programme.

My mother with myself and other children started for Kalavai to console her sister on her only son assuming the *sannyasa asrama*. We travelled by rail to Kanchipuram, and halted at the Sankaracharya Mutt there. I had my ablution at the Kumara Koshta Tirtha. A carriage of the *mutt* had come there from Kalavai with persons to buy articles for the Maha Pooja on 10th day after the passing away of the late Acharya Paramaguru. One of them, a hereditary *maistry* of the *mutt*, asked me to accompany him. A separate cart was arranged for the rest of the family to follow me.

During our journey, the *maistry* hinted to me that I might not return home and that the rest of my life migh have to be spent in the *mutt* itself! At first I thought that my elder cousin having become the Head of the *mutt*, it might have been his wish that I should live with him. I was then only 13 years of age and so I wondered as to what use I could be to him in the institution.

But the *maistry* gradually began to clarify as miles rolled on that the Acharya, my cousin in the *poorvaashrama*, had fever, which developed into delirium and that was why I was

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separated from the family to quickly taken to Kalavai. He me that he was commissioned to Tindivanam itself and fetch but he was able to meet me at chipuram. I was stunned by this pected turn of events. I sat in a ling posture in the cart itself, ked as I was, repeating RAMA, MA, the only prayer I knew, dur- the rest of the journey.

y mother and the other children e some time later only to find instead of her mission of consol- her sister, she herself was placed e state of having to be consoled omeone else!

y robes of *sannyasa* were not the t of any renunciation on my part, had I the advantage of living r a Guru for any length of time. s surrounded from the very first of *sannyasa* by all the comforts responsibilities of a gorgeous t.

t, it so happened that Tummu- Ramakrishnayya and Adayap- n Pasupati Iyer, both of them ng in the District Court of South t and ardent disciples of my 's Guru, were there in Kalavai I took *sannyasa asrama*. Later, came clear that they were deter- d to help me to mould my life y youth.

amakrishnayya being worried by t of family burdens, in spite of detached mentality, it fell to the of Pasupati to shoulder the task. -pati devoted most of his leisure olitary meditation and reading *anta Prakaranas* or Treatises of Sankaracharya.

ch a man retired from Govern- ment service soon after my ascending the Gadi and lived with me always, watching my every action, speech and twinkling of the eye. He even curtailed his meditation in order to devote some time to the supervision of the secular administration of the *mutt*.

He would meet me in private periodically, point out every item of weakness he had observed during the intervening period and implore me to heed to his suggestions to overcome them. When he had sometimes to be very harsh, he would tell me that for all these *aparadhas* he was committing towards one of a higher *asrama*, he would make amends when I grew up as a full-fledged saint.

He used to plead every day with every friend of his to turn his mind to self-introspection and would argue with him freely about the impermanence of the benefits he had gained by being materialistic and would bluntly point out to every one of them his weaknesses and ask him to ponder whether the remedies contained in the Upanishads and Sankara's *Prakaranas* should not be given a trial.

He would meet even strangers in the street and enquire about their worries and woes and would succeed in transforming them into true devotees of God, true followers of Vedanta and true *shishyas* of Sankara.

He lived close by me partaking in my *Sankara Bhashya Patha* till 1926, for a period of 18 years. He lived for my sake in Kumbakonam, famous for its mosquitoes and elephantiasis and

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became a victim to malarial fever. Nevertheless, he would not leave me.

When he was bed-ridden in his house at Cuddalore for some months, it so happened that I was received in that town in the course of my tour and when my procession was passing through the town, he patted the *mutt* elephant. He breathed his last the same night.

His was a life lived with intense love for others without a tinge of fear or favour.

When on tour in Trichinopoly District in 1923, I halted at a village when I heard a girl of about twelve admonishing her younger brother for his having uttered an untruth. Her advocacy of truth and her love for her brother which prompted her to see that he was not spoiled, far surpassed a saint's direction. I cannot forget this incident after the lapse of so many years.

When touring in Kerala, I happened to camp in a public halting place where in one room some elderly Namboodiri Brahmins were talking together. One of them opened his *puja* box in order to begin his *puja*, but, nevertheless, took part in the gossip. After some time he realized his mistake and turned his attention to the *puja*, but closed the box and exclaimed that owing to his having taken part in the gossip, his inner efforts to secure the mental equilibrium required for God's *puja* had failed and rather than making a show of *puja* without inner equilibrium, he would not perform the *puja* that day.

This incident which is fresh in my memory shows honesty of purpose in one's own religious pursuits.

In 1929, I met a *sannyasi* in a border village of North Arcot. He knew neither Tamil nor Telugu. He knew only Marathi and Hindi. He told us that he had travelled to Rameshwaram by rail and had lost his *danda* during the journey. He probably fasted till the taking of a new *danda*. He was duly given a consecrated *danda*. From that time he regarded me as his Guru, because I saved his *asrama dharma*. He was then more than eighty years old. He refused to leave me till 1945 when he attained *siddhi*.

Soon after he joined us during the *Chaturmasya* of 1929, I was laid up with malarial fever for about 40 days. Till then none was in the habit of touching me. But when I was not able to stand or walk without help this new old man, being a *sannyasi*, took upon himself the duty of helping me.

He was a very hot-tempered man. His voice was very authoritative. He was a dread to all in the vicinity. He had been in the Revenue Department in the Dewas State in Central India. Neither Nana Saheb nor the Rani of Jhansi could compete with him in his authoritativeness.

On no day would he fail to do *puja* to my feet and none could deter him from his purpose. Tears would roll down his face during this *puja*.

Once in Kanchi, a relative of his who had been on *yatra*, came to me and after talking to him, returned to me and took me to task. He expressed wonder how I could be so cold without the least reciprocity towards one, nearing the 100th year, who regarded me as his sole spiritual refuge high above any God. My natural superficiality did not react even to

Once we had been to Tirupati.

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aged Swami was then in our thoughts of me all day and night, . I went up the hill to worship i. Just as I was returning from emple after Balaji's *darsan*, the *sannyasi* who had managed to e at the top of the hill con- ed us. The temple authorities, in ence to his old age, *ashrama* and ection with our *Mutt*, offered to ge for his *darsan* of Balaji. He t my feet and exclaimed, "This laji. Pardon me, I cannot accept offer". He returned without i's *darsan*.

ame into contact with two other ons, both of them quite in con- with this old man. They were acquainted with each other and was a great difference in age, hey thought and acted along the lines.

ey were full of ecstasy in the ation of my feet, absorbed in which, they told me, gave them immeasurable strength to bear any calamity or resist any temptation very easily. But, when they came to know of my shortcomings and natural unsteadiness, not only did they discontinue their worship of my feet but also did their best to prevent anyone from gaining access to my feet as they thought that adoration of my feet by devotees contributed in a degree to my limitations.

They too renounced all other responsibilities of life and resolved to spend the rest of their life in either entreating and imploring me or being engaged in austerities and prayers for my correction.

Life has taught me only this, "God has created some souls to live for others only."

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Homage to the Saint of Kanchi

HARA HARI

ON May 26 this year, countless disciples and devotees of His Holiness the Jagadguru Sri Chandrasekharendra Saraswati Sricharanah, the Sankaracharya of the Kamakoti Pitham at Kanchi will be tendering to him, both in person and from their homes, their humble adoration on his 71st birthday.

One of the seven *mokshapuris* of Bharatavarsha, Kanchi is a holy city alike of Puranic and historic celebrity. Apart from its fame as the political capital of a flourishing empire for many centuries, it is renowned by its association with great savants and saints, and as a great seat of learning both secular and spiritual. It was natural, therefore, for Sri Sankara Bhagavatpada to visit this haloed city, and, establishing the Kamakoti Pitham in that sacred abode of Goddess Kamakshi, according to the accounts in many *Sankara Vijayas* and immemorial tradition supported by archaeological evidence relied on by the Kanchi Mutt, spend his last days on earth in that sacred spot. However, there is another view that Sri Sankara spent his last days at Kedar.

The present Sankaracharya of Kanchi is the 68th in the succession of the disciples of the Bhagavatpada who adorned the Kamakoti *Pitha*. Called to this exalted office at the young age of 13 in the year 1907, in a very short while His Holiness acquired with marvellous quickness the qualifications necessary for the spiritual ministry that was his duty to perform. Subjecting himself to a rigorous course of austerity, His Holiness has been literally starving the flesh to feed his Spirit which beams through his gracious eyes and smiling lips converting even the most casual visitor into an ardent devotee.

Like his great original, Sri Adi Sankara, His Holiness has traversed the whole of India, mostly on foot, drawing huge crowds of pious *astikas* to his presence, teaching the principles of our religion by the example of his life and conveying the sacred lore of *adhyatma vidya* which has become a fact of his personal realisation. So strong and vivid is his resemblance to Sri Adi Sankara that few who have seen His Holiness will deny the general opinion that he is the re-incarnation of that great Teacher.

Steeped as His Holiness is in the traditions of our religion and uncompromising in the obedience that

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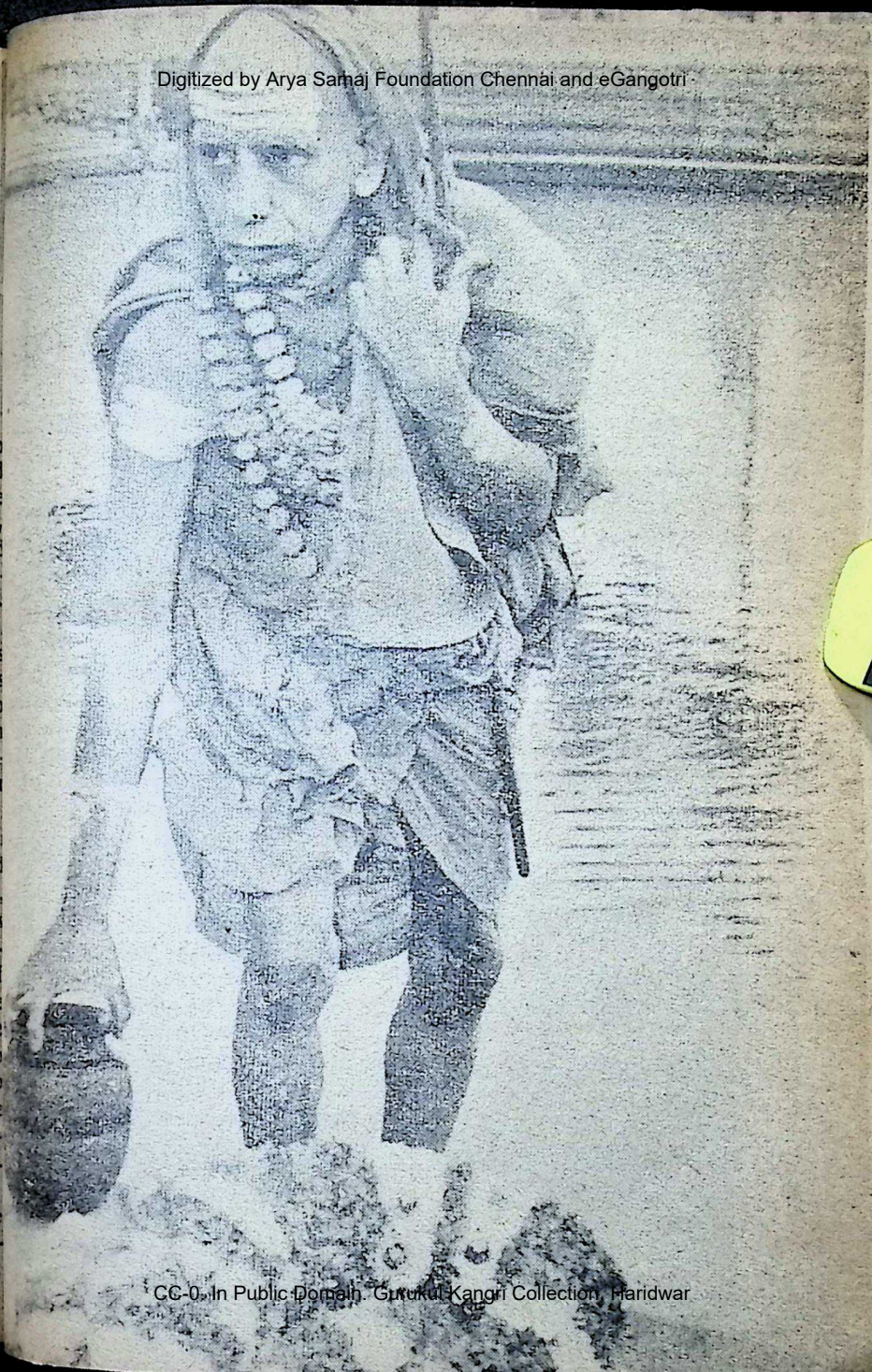

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njoins to *sastraic* injunctions, he eld in high esteem by the great of our land and by many a dis- ished visitor from foreign coun- who sees the Soul of India em- ed in his personality. Every such or has left his presence treasuring memory of his visit, with great rence and respect and with a understanding of the principles practices of the Hindu religion.

s Holiness has not been a cois- recluse. He has been ever on move in accordance with the rules is *asrama* and has carried solace comfort to aching hearts, coun- o doubting minds, and guidance roping souls shrouded in igno- e. Like the true *Advaitin* that s, he has been striving to build religious and inter-communal on the sure and stable founda- of spiritual kinship.

ur religion which is nameless is led on the Vedas and is spoken Vedic religion. It is also called *tana Dharma,* because the way fe that it precribes is founded on Vedas which are eternal. The s are the taproot of our religion, like every other spiritual teacher, Holiness has been greatly con- d with the preservation of the s in the memory and in the ut- ce and understanding of those ied for their study. Grieving *Veda adhyayana* is fast declin- among us owing to our secular occupations, he is directing all his ges to resuscitate our faltering fitful allegiance to these source- s of our religion.

Darakshana is the duty of every and His Holiness has been constantly reminding us of that duty through the *Veda Dharma Sastra Paripalana Sabha* and the institution of a special Trust for that purpose functioning under his auspices. *Karmanushtana* as a preparatory discipline for the culture of devotion to God and for the acquisition of *jnana* is an obligation which he lays on every Hindu. Insisting that these observances should be performed with faith and with understanding, His Holiness has started a number of organisations to give instruction in this behalf.

His Holiness has been exhorting that Brahmin boys should be initiated into the *Gayatri mantra* and girls should be given away in marriage ere the impulsions of sex lodge in their hearts and retard the fructification of the *mantra* for the boys, and deflect

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girls from the ideal of the *dharma-*
ni.

Gayatri is the means to *Atma Vidya* seeds of which must be sown in virgin mind of the unsophisticated , and the sacrament of marriage the introduction to the life of a seholder who is the linchpin of ety. His Holiness strongly be-es that the decay of the Hindu mmunity in particular and of so-y in general is due to the aban-ment of our *swadharma* and of wholesome way of plain living and h thinking.

By far the greatest contribution His Holiness has made to the cul-al resurgence of our people is elo-ntly symbolised by the two great ferences that he organised in Ila-akkudi in the Ramnad District South India in 1962 and in Madu-last year to which he invited scho-s and practitioners of the tradi-al arts connected with the foun-on and erection of temples and conduct of worship in them. Nu-ous delegates came from all over a and from Tibet, Nepal, Thai-d and Indonesia and participated he deliberations held in the imme-e presence of His Holiness.

uch a conference was the first of kind in India for many centuries served, not only as a clearing se for ideas connected with its ob-ves, but also as a source of great ghtenment to the lay public. It served to revitalise the arts and crafts connected with temple architecture and worship and held out great promise of saving the traditional craftsmen from extinction. Aided by the Government of Madras and the Government of India, the conference which was a master-stroke of His Holiness's genius for the invigoration of our *alayadharma,* was a wonderful success in both the places.[1]

His Holiness's life is dedicated, whole and entire, to *Dharmasamsthapana* in its most universal sense. He is the embodiment and apostle of our ancient religion at its truest, its highest and its best. On his 71st birthday, the prayers of all good men and true will rise to the footstool of God to preserve this great national asset of our people for many years to come, to warn, to counsel and to guide us all in the proper ordering of our lives.

We are all blessed that we live during his time. Twice blessed are they who have seen him and have been seen by him. Thrice blessed are those who have received his grace.[2]

---

1. The Proceedings of the first conference have since been published by the Kamakoti Kosasthan, Madras 1.

2. The members of the *Dakshina Desa Yatra* Party organised by the Bharatiya Vidya Bhavan in its scheme of *Samskriti Vikas Yatra,* who are currently visiting the sacred places of the South had the privilege of *darshan* of His Holiness at Ambi near Kanchipuram on April 30, 1964.

Monotony is the law of nature. Look at the monotonous manner in which the sun rises...The monotony of necessary occupations is exhilirating and life-giving.

—Gandhi

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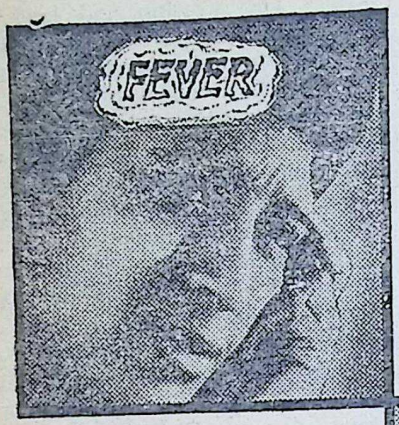

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[It seems there is not a moment when people are not available in numbers to offer him every service that might be needed... and many that are not. There are both men and women to start the charcoal fire for his hookah, dozens of hands to grasp the spittoon in which he puts the remains of the pan he is chewing, or to give him the napkin to wipe his mouth afterwards. Brains and bodies eager to be the first to move his pillow, competing to give him comfort, a hundred faces that wrinkle into worried frowns at his cough or sigh. Yes, service is available, available unto suffocation. Men and women fight to give, compete to do, jealously protect and proudly proclaim whatever they've been able to secure for him.

Yet, as he looks at that sea of faces that surround him, his pleading, wistful eyes seem to be searching...searching as though he were the loneliest man in the world.]

THE LONELIEST MAN IN THE WORLD

Ray Hauserman

Sree Sree Thakur

ON its daily run from Dacca to Patna, the white paddlewheel steamer ploughs a swathe through the sluggish current of the Padma—that northern fork of the holy Ganga, like the swathe the Padma itself cuts through the solid bright green jungle of North Bengal. As it swings out of the main current toward the shore at the Bajitpur steamer station, the crowds and coolies suddenly surge into activity. Like the ripples on the water, echoing ripples of expectation roll across the crowd.

A slender youth seems to share none of the joy and excitement but anxiously strains his eyes to catch a glimpse of someone on the deck of the steamer. His face shows bitter

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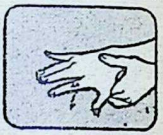

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ppointment but it is unnoticed the crowd and the shouting, shov- coolies. If anyone did care to rve the tears in his eyes or hear anguished sigh, he would under- d the aching in the young man's rt. But men are ever busy with r own affairs.

he slender barefooted youth turns wends his way homeward, as un- and unseeing, going as coming. is grandmother, aunt and two nger brothers are there, but his her is wherever the steamer has n her. Perhaps tomorrow she return he hopes and seeks solace his hope. On the morrow, the coolies, the same swathe in the r, the same wave of expectation he crowd and the same slender h straining to catch a glimpse s mother, Monmohini. Ultimate- he crowd dissolves, his hope dis- ars and he starts his long walk ward.

ain the lonely vigil till the next He becomes familiar with every —the *Condor*, the *Vulture*, the *kha*, the *Baluchi*, the *Ilsa*. They e and depart and arrive again. none brings whom he seeks. The winter nights grow shorter, the sunsets longer and three months y. Finally, the boy's vigil ends own the gangplank comes the der and masterful figure, his her and his God in flesh and d.

s heart is bursting, his boyish almost unable to hold his emo- He runs, pushes and falls at feet weeping tears of joy that some of the passengers look wonder. His face is radiating a golden brightness, his large, sorrow- ful eyes are surging with devotion. Yes, again the whole wide world is awake and calling to him—the broad Padma, the overgrown jungle path, the *salik* birds—all are alive again, for his life itself has returned.

* * *

The school-room is small, and, typical of the village schools of 1900, is ruled with an iron hand by the village schoolmaster whose ruthless and callous mind vents the bitterness of his shrivelled soul on the innocent boys. The subject is mathematics and the youth Anukul is asked the result of adding one and one. The boy ponders deeply and wonders that in all creation he finds no two things alike anywhere.

Each tree, each dog, each frog and man is different from every other. And, in that completely undistorted and simple way in which all pro- found observations are made, he con- cludes that there are no two things alike in this whole world of jungles, thrashings and bamboo clumps. This is as obvious to him as the wide Padma that flows nearby. So, the possibility of adding one and one seems to have no meaning....it might even be a downright foolish question.

Anukul replies that he doesn't un- derstand the question. The teacher, as expected, takes this for impertinence and with a roar demands a reply from the confused boy. Again the youth expresses his inability to understand, explaining that he has not yet seen two things alike; how can two different things be added?

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ost that can be said is that one
ne make two ones.
vinced of the boy's imperti-
the master strides down the
and with all the force of his
p anger, gives him a blow on
ead that sends him tumbling
the bench to lie stunned on the
Anukul, more dead than alive,
ns lying until some of his class-
s carry him outside. Under a
y mango tree, Anukul, groggily
s for a few moments to his
w-students' sympathetic words,
shakes his head.
No, no! The master did right. He
what he should in his position.
still...." he rubs his head and
s pathetically, "....I still don't
erstand how you can add to-
er two different things. Every-
g has its own shape. Just see,
e of these mango trees are alike;
even two mangoes are the same;
two blades of grass. Everything
different. So how can master add
n together?"
Thus the boy displays at eight as
does at sixty-eight, the same huge
willingness to compromise his per-
tions and an equal willingness to
fer insults, injustices and isolation
r man's attachment to passion and
ejudice.

* * *

It is in the new room under the
rry tree in Boral Bunglow that it
begins. A prominent leader of
Deoghar, Bihar, tells of a Govern-
ent policy to match any amount
at local communities can raise for
e furtherance of education. Sri
ri Thakur Anukul Chandra, now
ver-haired and heavy, hears and re-
mains silent for long. When the visitor leaves and problems, spiritual and material of the never-ending flow of those seeking his guidance and very often his shelter, dwindle, Thakur innocently inquires how many sixes are required to make 50,000.

The agile brain of one devotee quickly comes forth with the answer, 8,333. Again silence, broken only by the quiet gurgling of the hookah and the birds settling on the branches of the berry tree overhead. He puts the tube of the pipe aside and turns to the group sitting around him.

"Are there not that many who could give six rupees each?"

Like a piece of wood tossed on the waves, the idea is discussed and argued, supported and opposed by all of Thakur's far-flung family now called *Satsang*.

"....economic conditions are difficult....what benefit to us personally?....we've lost everything in partition and got nothing from the Government and now we have to help them....Service is no doubt basic to Thakur's way of life, but ....but this is going too far!...."

Yet steadily Thakur persists. Slowly, like a deep but powerful current throughout the widespread, expanding family, in villages and offices, amongst illiterate fishermen and tea-garden coolies the idea permeates. That agreement with the purpose or principle was prominent, none could claim. Many deny. But none can deny that the solace and help, material and spiritual, which each has received from him during their association with him makes irresistible the desire to dig deep in all but

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pockets to see that Thakur's does not now go unfulfilled. in a few weeks from post spread far and wide—from ard village and sophisticated money begins to come. A few s later, the local area is equip- ith a science college when few unities of its size could even of it. A demonstration again to ical world that this simple yet und friend and follower of life ains untarnished and perhaps his belief in the basic econo- olicy discovered a half century r in the dirt and filth of Cal- 's coolie godowns....

* * *

turning from several years' cal study in Calcutta with regrets ng in his ears of hundreds of es with whom he had lived, e illnesses he had treated, whose shirts he had mended, he begins the treatment of the diseased s impoverished and illiterate en- ment. No fees are demanded, whatever the grateful patients t offer is accepted—a little rice, w pice, some vegetables, a pathe- look of gratitude and a growing endence and belief that the youth kul, now Doctor Babu, really s their good.

e is ready to walk long distances, are any difficulties if only he can e them healthy. Why, even to the st sensitive people, his words of rimand for not following his direc- ns seem like caresses. Such words m any other man would be an lt to their prestige. But with ctor Babu you could not be angry, you knew he sought your good.

Medical advice slides into personal advice automatically, and almost unnoticed. Problems of food, of family, of finance—one following the other as the night the day—become as demanding as those of physical disease. And, as if driven by some unseen but inexhaustible dynamo of power, the young man moves like a whirlwind.

Rumours start and multiply: "No patient can die in the hands of Doctor Babu....He's found in many places at the same time....he only needs to touch you and you'll be cured....he knows your sickness before you become ill..." The stories spread; curiosity aroused, men come from increasing distances to see this wise yet simple devotee of life.

And then, as so often happens, particularly in India, a deep belief that God is there where man demonstrates divine characteristics causes men to declare that God is here in the youth Anukul Chandra. So, the name of "Thakur" is given to him by those grateful and enthusiastic people. Perhaps some are motivated by the peculiar gratitude and belief that the more they worship him, the more he will be pleased....and the less they will have to follow him. More puzzled than pleased by this new adoration, the young man is finally driven to declare:

> "O, you who would be my devotees with hope for name and riches, don't make me your Thakur and Lord. Beware! If the Thakur and Lord within you does not burst forth, then know, you have no Thakur, no Lord. And in deceiving, you shall be deceived."

Despite his denial of all attempts

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to turn him into God; despite his insistence that every man can and is destined to become and do as he does, men are not prepared to hear. They let him go on alone. Men and women from far and near come and bow at his feet, offer money and tears. He hears their sufferings patiently, even eagerly; he turns his back on their money and their homage.

A reformed gangster assists him as patients grow in number, bomb-throwing terrorists in the dead of night come to unburden their anguished hearts. With a mind as perceptive as it is practical, he pierces to the root and innocently yet unerringly suggests a way or a work that when followed removes or soothes the smouldering source of bitterness or frustration in the heart and mind toward friend, foe, ruler or ruled.

Never asking for fees for his service, but forever begging from others for the helpless and broken, he has no end of strength it seems.

Then, one or two who see the service he renders and the reluctance of those who receive, to give, begin to press the well-to-do patients to pay fees with which the needs of the less fortunate may be met. Thus, without committees, conflicts, fanfare nor philosophy, the seed of what is to become the dynamic and expanding philanthropic movement and community called *Satsang* is planted in the jungle of North Bengal. And as the organization grows around him, still in strength and giving he remains alone.

In 1964 in Deoghar. Outwardly, his joyful smile to a visitor, his completely self-effacing humility before the worldly great, his tender wo to the distressed, the child-like sm and radiant eyes shining from strong face, give no indication loneliness. Yet he's still lonely.

Why should he be so? It is a qu tion less understandable now. He h everything that man could ever ho for in this world. He is worshipp by tens of thousands as a god, he offered gifts that constantly gro larger, he receives such a flood spontaneous service as would ma a king jealous; he has family, frien and flatterers that few men cou dream to match.

Yes, he has those things whi would mean to most men the opp site of loneliness. Yet, he wait prays and searches as never befor It has not been found yet. Will ever? It seems to be the rarest thin in this world. But he must find i He must find a heart like his—a lov like his, a soul into which he ca pour his all and be understood.

He waits for a love that car endure suffering and not sever it bond, that can serve without hope of return, that can joyfully give to others the credit for its own achievements and accept blame for others' faults, a love like his that can give and give and give.

This is beyond the reach of man you say? It is an ideal, practical and possible only for the gods? Yet, this is what Thakur wants; this is what he will have; for this is what he has given. This is the road which he has followed, the road along which he asks us to place our hesitating steps. For this is the road to the kingdom of heaven on earth.

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K. M. MUNSHI

ISHNAVATARA

CHAPTER XLVII

e All-too Familiar Laughter

FTER the interview which Jaraasandha had with Krishna night before, he had lost all in- t in the *swayamvara*. In bitter liation he had given up the idea kidnapping Draupadi. Surprise the essence of such a bold ven- but every move of his had been cipated by the crafty cowherd. rishna was also right about his aasandha's) entering the contest self. At his age, if he won it, all kings would treat him with scorn coveting a young princess and ld call him a senile fool. If he d in the test, he would be the ghing-stock of the world.

As one king after another stepped ward to the pool, failed to lift the w or to string it, and returned to seat, the assembly, and in particular, the Magadhan princes, looked at the Emperor with great expectations. He had come to win the Princess for his grandson and now, when Megasandhi was out of the contest, something wonderful was expected of him.

He had to find a dignified way out of this impossible situation, he felt. He also noticed that Krishna, the architect of his misfortune, was waiting for an ignominious end to his matrimonial endeavour.

With a broad fatherly smile—he could assume such smiles at will—he rose from his seat, pulled himself to his full height, and looked at the assembly. A thunderous applause went up from the assembly as he came down the steps of the gallery of the kings.

Slowly, with majestic tread, he walked towards the pool. He waited till the bards finished chanting his praise. Then he went up to King Drupad, joined hands in a formal salutation, made an effort to smile happily, stepped forward to the pool, glanced at the bow, slowly fixed his gaze at the revolving fish. Then he turned to Guru Sandipani, the master of the contest. 'Gurudeva, you have prescribed a wonderful test, fit for heroes,' he said and laughed.

Guru Sandipani extended his hands in blessings. 'May you live for hundred years. Will the valorous Chakravarti enter the contest?'

Jaraasandha, a seasoned master of moods and attitudes, any one of which he could display at his convenience, laughed again, this time heartily.

'I would certainly enter the contest', he said in a clear voice, loud

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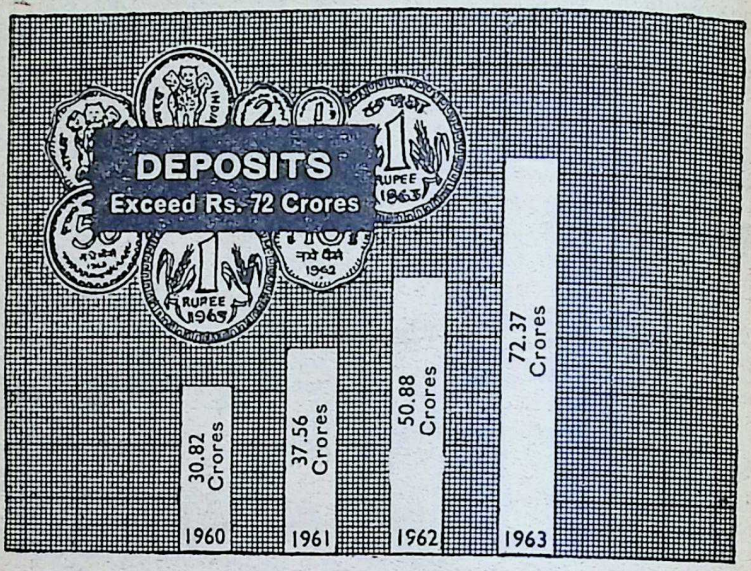

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n to be heard by the assembly. ow can I wed Draupadi? She ng enough to be my grand- ter. I must give a chance to er men,' he added. The assem- with appreciative laughter, ly gave assent by shouting u, *sadhu*".

asandha turned to Draupadi the kindly air of a grandfather. e Princess, may you win a t young bowman as your hus- These are my blessings. I came only to give them.' Then, after ng a few moments for dramatic , he continued, 'I wish my grand- excelled in archery as he does in -combat. I would then have had privilege of having you as my hter-in-law. Having blessed you, child, I will now leave for Giriv-

ith a broad smile, he went back he kings' gallery. He could see there was wide appreciation of t he had done, for the cries of hu, *sadhu*" reverberated for a time.

hen he came near his seat, he w a challenging glance at hna, as if to indicate that he had e out unscathed from the diffi- es created for him. Krishna ed back in seeming detachment.

Sahadeva,' shouted Jaraasandha. 'It ery late as it is. We must start for ivraj.' Saying so, he offered distant tations to King Drupad and the embled kings and left the arena the blare of conchs, accompanied the Magadhan princes.

When Krishna had taken his seat the gallery of kings, he had every on to be gratified. With a friendly smile, he had responded to the respectful salutations of the kings, princes and learned Brahmans, as well as the crowds. As he did so, shouts of "Jaya Krishna V*aa*sudeva" had rent the air. Every one had felt that he was the central figure in the *swayamvara* and had, with a creator's touch, called this glittering world into being.

He now swept a glance at the assembly with an eagle eye. Yes, the *swayamvara* was a grand affair. Drupad presided over it like a Chakravarti. The occasion was even more impressive than a *rajasuya* sacrifice.* Only one obstacle was still to be overcome: Duryodhana. One hope remained unfulfilled: the Five Brothers had not arrived.

As he surveyed the crowd of kings, Brahmans and the ordinary people, his eyes were arrested by what he saw in the Brahmans' enclosure opposite. Suddenly his heart bounded with joy. There they were! No mistaking about it. In the midst of the Brahmans, the Five Brothers were seated, garbed as anchorites in deerskins, their hair tied in matted locks, their bodies smeared with ashes. He had won.

He turned to his brother Balaraama. 'Brother, the Five Brothers are alive.'

'How do you know?' asked the Big Brother sceptically.

'Look at the Brahmans' enclosure. They are there. That giant can be no other than Bheema. Next to him is Yudhishthira. That handsome anchorite is Arjuna. The twins are seated behind them.'

*Sacrifice with elaborate rituals generally performed by a king after winning victories.

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Big Brother rubbed his eyes, at the enclosure in which the ans sat, recognised the Five rs in spite of their disguise, at his younger brother, slap- im happily on his back. 'You g fellow, it is all your doing, w', he whispered.

vering with impatience, Saat- was awaiting Krishna's permis- o enter the contest. He leaned from his seat which was just Krishna's and asked: 'Lord, e when I should enter the lists.' shna pressed his hand. 'Don't patient, Saatyaki. I will tell you the time comes,' he replied, hispered in Uddhava's ears, who also sitting behind him: 'No va warrior should enter the con- ill I give the word.'

Govind pleases,' said Uddhava. ryodhana was filled with exulta- He was sure of winning Drau- He knew his own strength and A little more time and he would he target. Sitting in the gallery, ad estimated the effort which d be required to string the bow send a flying arrow right into eye of the revolving fish. He d not fail.

swatthaama had cleared the mis- rstanding with Drupad the night re last. The last hurdle had been sed. The crowd also had received well.

ctures, stowed away in his memo- rose to the surface without rele- ce, and vanished....He was inted the Yuvaraj of the Kuru pire....The Five Brothers were nt to death at Varnavat.... na's efforts at dominating him had failed. Now the Princess of Panchala would be his wife. With Draupadi by his side, he would have resounding victories, outdoing his great ancestor Chakravarti Bharat.

Yet this feeling of supreme self-confidence was not complete. All his reason insisted on telling him that he was going to win. Yet a foreboding, faint but insistent, continued to gnaw at the back of his mind: Would some stroke of ill-luck befall him? He brushed it aside. He was sure to win.

There was a lull after Jaraasandha and his feudatories left the arena. Duryodhana found that now all eyes were turned to him. The time had come. He slowly handed over his mace and sword to Dushaasan, his younger brother, rose from his seat, threw a friendly smile at the kings and stepped down from the gallery, his head held high. The bards sang his praise. He heard the achievements of his noble forbears with just pride. His handsome face was flushed with joy.

Like unto a king among men, he walked up to King Drupad and saluted him with joined hands. He was a little surprised to see a deep furrow on Drupad's brow and a determined look in his eye.

He walked up to the pool, received the blessings of Guru Sandipani, stood for a moment, paid silent homage to the guardian deity of the Kurus. He shot a flying, admiring glance at Draupadi. He saw her lips trembling; possibly she was afraid of his not succeeding, he thought.

For a moment he looked at the bow, at the string and at the revolving fish and its reflection in the pool,

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Duryodhana stumbles and falls as the heavy bow jerks out of his hands.

and pulled himself erect. He looked at the assembly with an air of triumph. He would show to the world what Duryodhana was capable of.

He lifted the shaft of the bow by his left hand. It slipped. He held it by its upper end. Straining ev muscle, he bent the shaft. His ri hand began tying the string with pr tised ease.

A deep silence prevailed the assembly. All eyes w fixed on him. A tingling g of coming triumph was in veins.

Suddenly a loud laugh the deep, expectant silence if with a sword. His mind f a shock. The laugh had a fam liar ring, evoking memori as it echoed through the cor dors of his mind. He h heard it all too often—insu ing, challenging, humiliating in his boyhood, adolescen and youth. It could issue on from one throat—his cous Bheema's. Something seeme to snap at the back of h mind.

Bheema's laughter! But could not be. He had bee burnt to death under the cin ders of the mansion at Var navat. His funeral obsequie had been performed. His ashe had been scattered in th waters of the Ganga.

A shiver passed through Duryodhana's body. 'The Five Brothers are alive! They are here!' ran an undercurrent of thought. With the Five Brothers alive, dire consequences would follow. For a split second, they flashed across his mind in dream-like sequence.

With a supreme effort, he took his mind away from these ghastly prospects and concentrated it on stringing the bow. What had seemed so

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moment before, now looked
gh impossible. His hands
ed. His eyes lost their keen-
He was conscious of what was
ow: he was going to fail.
he could not fail—could not
to fail. He must win the con-
whatever it cost. But the bow
no longer an obedient instru-
The string was rebellious.
grit his teeth and made a sup-
effort to string the bow....
The Five Brothers would be
a welcome in Hastinapur....
Bheeshma would reinstate Yu-
thira as the Yuvaraj....
tried to shake off the thoughts
came tumbling one after the
His nerves were on edge.
fingers had lost their cunning.
e end of the shaft escaped his
He tried to recapture it and
The shaft straightened up with
rific jerk.
e toe of his left foot, resting on
lower end of the shaft, lost its
He was thrown off his balance.
tottered.
e grimly steadied himself, mad-
d by the jeers of the assembly,
h, like roaring waves of the
my sea, seemed to be pulling him
n to his doom.
e bent down again, took the
t in his right hand, shifted it
back to his left, began to string the bow. The sound of jeers and laughter continued to swell. His fingers were now nerveless.

The shaft would not bend. Greater the effort the weaker he grew. The shaft escaped his hand once more and fell to the ground, bringing him down with it.

Loud laughter, issuing from a thousand throats, assailed his ears. He grew purple in the face. A clear, roaring voice came from the enclosure of the Brahmans: "What can a blind man's son do?" He had heard the same taunt again and again since his boyhood. He stood up, blinded by rage, and began walking back to his seat. The words "I have failed" rang in his ears.

For the first time in many years, Drupad smiled happily.

Krishna looked on, the smile on his face unchanged.

Draupadi, transported with joy, also had a smile on her face. But the smile froze as she looked at Duryodhana. His face, painfully distorted and pitiful, was turned to her. It was appalling, the face of a mad man full of murderous intent—a face which was to haunt her till the end of her life.

[To be continued]

Civilization, in the real sense of the term, consists not in the multiplication, but in the deliberate and voluntary reduction of wants. This alone promotes real happiness and contentment, and increases the capacity for service.

—**Gandhi**

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The Dumb Reader

Dr. R. R. Diwakar

"THE Dumb Millions" is a phrase which we use for the common people who have either no consciousness of their wants or no means for their expression. This is especially true of the illiterate and uneducated millions of men and women in a country. But it is somewhat of a paradox that the newspaper reader should be dumb about his own needs and requirements in this democratic age.

India has already entered the newspaper age. And even Japan and the advanced Western nations continue to be in the newspaper age in spite of their progress in broadcasting, television and other media of mass-communication. The people in those countries still largely depend on the daily newspaper not only for news and views but for other information too and as guides to markets, entertainments, tourism and also their particular interests.

This was amply proved last year by the stoppage of the newspapers for 114 days in the city of New York. The losses of that period recorded by paper manufacturers, news agents, hotels, department stores, tourist centres and others ran into millions of dollars apart from the loss of knowledge and uptodateness which are such an essential element in the modern citizen of any democratic country.

Strangely enough, in our country except "the Reader" for whom the newspaper mainly exists and is produced, all others have something to say and worry about newspapers. And they are all vocal and insistent on their respective claims and demands. But "the Reader" silently accepts what is offered to him. He just waits for his favourite newspaper every morning and if he does not get it in time just grins and bears it.

He does not seem to be bothered even though he has reasons enough to do so, about the cost, the number of pages, the type of newsprint, the language paper in contrast to the English paper, and the sort of news and views he gets for the price he pays! At least he is never vocal about these things.

He reads and therefore he knows what others concerned with the newspaper industry have to say. So, he is not ignorant but he certainly seems to be dumb since he does not seem

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ve expressed anywhere to any se the numerous grievances he usly has.

daily newspaper in India is atively too dear; the pages are ew; some of them deserve to alled "rags"; language news- s are too lean; the newsprint hite-print on which the news- is printed makes it often diffi- o read and quite unfit for news- purposes; many of his nearest dearest interests are not covered, so on.

the bargain, his literacy is not utilised; the channels of ledge and information are not dened and he is not able to secure return and reward which a nese or a Western newspaper er gets from his newspaper.

is however told a number of s by those concerned with the paper industry, though all that ither satisfactory nor helpful to in getting "an ideal newspaper" h would help him in becoming ell-informed, alert citizen of the d.

rst of all, the Government which ars by democracy, and democratic alism to boot, and whose first cern ought to be the education of citizens, does not seem to have e any attempts for developing primary and most important in- try and for seeing that "the Read- gets a cheap daily newspaper full information to help him in be- ing a better citizen.

On the other hand, it is treated any other industry, or even as lesser importance than other in- tries, forgetting that food for the mind is sometimes even more important than food for the body. On the other hand, the industry is suffering from a number of difficulties—one of the immediate difficulties being the scarcity of newsprint and the compulsory use of dear but bad newsprint.

Then come the politicians who would like to take the highest possible advantage of newspapers. Unfortunately, India's public life continues to be over-dominated by politics and politicians. They like to dictate to newspapers the views they should propagate and the news they should publish prominently or kill.

If the politician concerned happens to be in power, his wink becomes significant. In times of emergency, it becomes almost a matter of life and death for a newspaper. Someone may ask how this affects the reader's interests. He loses a lot because many newspapers begin to carry coloured or unbalanced views and editorialised news!

The newspaper proprietors have a lot to say on this subject. Many of them have to run newspapers as a business first and everything else afterwards. They have to live and also to discharge the high responsibility of expressing themselves "without fear or favour", and keep strictly to news as news and views as views.

It is necessary that in a democracy as many points of view as possible are expressed freely, clearly and from the point of view of educating the public. At the same time, it is necessary that the poorest in the land should be able to buy newspapers

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which are like windows on the world. The Government, as well as all those concerned, including the proprietors, with the newspaper industry ought to see that cheap and honest newspapers are available for the people.

Then come the working journalists who have now an all-India trade-union organisation. Though their immediate interest is their working and wage conditions, they cannot afford to forget that their present as well as future depends on the expansion and prosperity of the newspaper industry as a whole. The Press Commission no doubt, suggested "trusts" instead of proprietary concerns but the Government does not seem to have been able to promote or encourage newspaper trusts. The few that are there have now been brought under the hammer of Income-Tax and their growth is to that extent stunted. Some working journalists tried their hand at co-operative journalism. But the experiment has not been very encouraging.

What working journalists should realise is not merely their immediate wage problems but the integral problem of the whole newspaper industry. The Labour Ministry could have and ought to have treated the pr blems of the whole industry as o and indivisible. Instead, they mark off the interests only of the worki journalists which created a dichotor in the newspaper establishments b ween the working journalists a others. Fortunately it is now soug to be remedied by a Wage Board f the latter class also. But the dama done may take a long time to repa

However, the point to be conside ed, namely the interest of "the Dum Reader", remains untouched. H seems to be the most exploited cre ture from several points of view. I stead of his interest being the ma concern of all other people involve in the newspaper industry, he is to day the most neglected and exploited If the price of newspapers increase he is hit. If the newsprint is bad, h is the sufferer. If there is a strike i a newspaper office, he goes withou his paper. If the politician dictates t newspapers, he gets warped news an views.

It is now time for him to becom aware of this position. He shoulc organise himself, become vocal and demand from all concerned a cheap, readable and reliable newspaper at his door every morning.

God is that indefinable something which we all feel but which we do not know. To me God is truth and love, God is ethics and morality, God is fearlessness, God is the source of light and life and yet He is above and beyond all these. God is conscience. He is even the atheism of the atheist.

—Gandhi

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Nowadays the Rule of Law has to be maintained even more rigorously than before. In a civilised society it is the law that contributes to the civilised character of the Society; it is not men; but the law; it is the principle of Dharma which has to be regarded as superior to all other things.

—Dr. S. Radhakrishnan

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The Rule of Law

S. RAMACHANDRA IYER

[Chief Justice, Madras]

HE term *Dharma* is not merely law in its widest sense but all rules by which not merely kind but all beings are governed: nports a duty—implying thereby ection to and control by rules. ording to Jaimini it is the means attaining desirable ends of man, four *arthas* धर्मार्थकाममोक्षा.

harma of our ancients is much er and much more purposeful n even the modern concept of the e of Law. *Dharma* bound the htiest of kings with as much force efficacy as it did the meanest of subjects. It governed them in ir individual, domestic, social, ranational and international be- iour. In the Sundara Kanda of *Ramayana*, Vibhishana, offering nsel to his brother, the mighty d irate Ravana, said that however gross the transgression of Hanuman might have been in his setting fire to the city of Lanka, he was yet in the position of an ambassador and that his position did not justify a capital punishment which his offence merited but that he could be disgraced and sent back. This he said was the law established by the learned and good.

Dharma, which has sometimes been imperfectly translated as law, implies a religious, ethical and moral force. There are also the temporal sanctions for its breach. What is the source of that law? Every one will be familiar with the text of Yagnavalkya on the subject which says:

श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः।
सम्यक् सङ्कल्पज : कामो धर्ममूलमिदं स्मृतम्॥

The *Sruti*, *Smriti*, the approved usage, what is agreeable to one's own

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conscience and desire, sprung from due deliberation are the foundation *or* true evidence of *Dharma*.

If society reaches a stage where the conscience of man, the individual, can be regarded as law, it must really be a perfect one, where every one is imbued with the true spirit of the Rule of Law, not as cast in a static mould but one capable of change with the times.

In primitive times precepts of religion and rules of law were indistinguishably connected with each other; sanctions for their breach were both temporal and divine. They had the intended effect even in comparatively less civilised state of society; whether it be the Ten Commandments that were revealed to Moses, or the religious edicts of the Roman kings or the stringent commands of the Koran in fields of civil, criminal and social laws, or the *Smritis* of the Hindus, law had always an enduring controlling power against its transgressions. But the divine sanction behind the law gradually lost its potency in the mind of man.

Royal power was, however, able to provide and enforce sanctions for crimes against society. When Royalty gave way to democratic institutions, law was begun to be regarded not as one imposed by an outside authority but one imposed by the people themselves to regulate their conduct. But, even so, law bereft of its moral sanction could only be potent in the national sphere. Not having an universal binding force, it had no effect in the regulation of international conduct.

The advance of scientific and military technology and the two Wo Wars which revealed the baser stincts of man in the internatio sphere, and the possibility of m ultimately succumbing to his own ventions, set the conscience of civilised nations to think. They rea ed that the moral content of the which had disappeared, must be r tored and that however advanc society might be in the intranatio sphere, it had yet to be educated the international sphere.

As a first step, colonisation and e ploitation of one nation by anoth should go. To achieve that object t United Nations formulated on D cember 10, 1946, certain rights inalienable rights to which eve human being would be entitled, t ultimate object being to secure healthy international relationship an to create a world brotherhood man. This is the fundamental bas of the Rule of Law. What is i source? In a recent contribution t *The Journal of International Com mission of Jurists*, M. Rene Cassin has, referring to this declaration o Human Rights, said:

> If indeed the Declaration was ori ginally conceived mainly as a protes against the thousand atrocities an monstrous actions which had pre ceded, provoked and accompanie the Second World War, and first mad its appearance as a vigorous reactio on the part of the organised commu nity of those who had suffered, eve indirectly from the war, *it owes it strength in reality to the fact that it answers the enduring needs and aspirations of the people*, whether those already enjoying a relatively high standard of living, culture and freedom in their countries, or more particularly those human masses still

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ng in under-developed conditions, dequately fed, illiterate and sub- to oppression, fear and poverty. lics not in the original).

re we see the search of man for moral basis or ethical aspect of a law that will have control in international field where sanctions orce could only lead to the possi- of extinction of mankind from . Public International law has assumed considerable impor- in recent times. The United ons has established an Inter- nal Court of Justice at The e, but its jurisdiction arises by nt of the disputant nations, its ions are essentially moral. But so, International law (Public) des a fascinating and refreshing and scope for considerable re- h. Likewise Private International

ming now to law at the national we in our Constitution have in- rated several of the Fundamen- Human Rights as the birthright ery citizen, guaranteeing him a to preserve his individual free- against arbitrary power of the lature and the Executive. The iary, of which the Bar is an in- rable limb, is charged with the of preserving to the individual freedoms. It has the duty to moved in that behalf, that there encroachment of the individual om except within the limits of Constitution, either by the Exe- or the Legislature.

is needless to say that the Judi- as one of the three limbs of the will itself be controlled by the tution. This no doubt, appears a self-evident proposition. I, however, find quite a number of cases in America where the implications of this Rule fell to be examined. To cite one case as an instance, to show how the problem can at all arise, I shall refer to Shelly *v.* Kraemer (92 L. Ed. 1161), where the Supreme Court of America refused to enforce a restrictive covenant in regard to the ownership of property based on race or colour, though such covenants were valid in law—a case where civil rights of parties flowing from a valid contract were held to be without a remedy if they were opposed to the Constitutional provisions.

But individual rights must always have a limit; particularly when they conflict with the welfare of the society of which the individual is but a member. Centuries of foreign domination has left our country an under-developed, under-nourished nation, where poverty, hunger, dirt and disease were rampant, where our ancient culture and rich heritage were almost on their last journey. More than this, the country itself became vulnerable. Nothing but a bold programme and a supreme effort could put us on our feet. In the words of our beloved Prime Minister, spoken a year after the advent of our Constitution:

> Our economy and social structure have outlived their day, and it has become a matter of urgent necessity for us to refashion them, so that they may promote the happiness of all our people in things material and spiritual. We have to aim deliberately at a social philosophy which seeks a fundamental transformation of this structure, at a society which is not dominated by the urge for private profit and individual greed and in

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which there is a fair distribution of political and economic power. We must aim at a classless society, based on cooperative effort, with opportunities for all. To realise this we have to pursue peaceful methods in a democratic way.

One of the celebrated revolutionary thinkers of France, Danton, is reported to have said "with bread and education, a good administration is the need of the nation". This statement gives a true picture of the essential value of things. The building up and functioning of any administration, the Legislative, Executive and Judicial, should have the paramount object of securing for the country an essentially sound programme, each one contributing its best in its allotted sphere of work.

That should be the law and that law which secures that object cannot be the same as "law and order" which a foreigner uses to govern the subject nation. To him law is intended to secure order and perhaps that alone. To an independent nation like ours, with its goal to achieve a Welfare State, order should be secured by law, which should be dynamic, containing in itself the germs of its own growth. The true function of law in its present concept, as contrasted with what it was before, has been enunciated with inimitable lucidity in the judgement of Rajamannar, C.J., in Sree Minakshi Mills *v.* State of Madras A.I.R. 1951 Mad. 974 at 978, where he said:

> The doctrine of *laissez-faire* which held sway in the world since the time of Adam Smith, has practically given place to a doctrine which emphasises the duty of a State to interfere in the affairs of the individuals in the interests of the social well being of the entire community. As Julian Huxley remarks in the essay, *Economic Man and Social Man*, "Many of our old ideas must be retranslated, so to speak, into a new language. The democratic idea of freedom, for instance, must lose its nineteenth century meaning of individual liberty in the economic sphere, and become adjusted to new conceptions of social duties and responsibilities. When a big employer talks about his democratic rights to individual freedom, meaning thereby a claim to socially irresponsible control over a huge industrial concern and over the lives of tens of thousands of human-beings whom he happens to employ, he is talking in a dying language!"

Any Constitution with an objective like ours must necessarily vest with the Legislatures enormous powers to achieve its high purpose. Those powers must, however, be exercised consistent with the human freedoms. While therefore the State should be free to adopt whatever economic policy it might deem fit as reasonably necessary to promote public welfare, it will be for the Courts to see whether the measures adopted, if they affect the rights of an individual, have a reasonable relation to the purpose in view and that they are neither arbitrary nor discriminatory. Nothing, whether it be legislation, governmental order or by any organ of the State, can be done outside the law.

This Rule of Law which underlies the Constitution, is neither a sterile phrase nor one moulded into a static framework for the purpose of maintaining the *status quo*. The directive principles embodied in the Constitution themselves contemplate a growth

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law consistent with the preservation of the dignity of man.

How is this balance, between a dynamic law and the existence of fundamental rights, to be achieved? There is and can be only one answer. And that is by securing a strict adherence to the Rule of Law.

So much on what I would call the public sector in law, namely, the limitation of the individual's rights against exercise of Governmental power, whether it be in the matter of legislation or in the exercise of statutory powers.

There is an equally important sector for the preservation of law—the private sector or municipal law. It is the right of every man to live, to be protected against the invasion of his rights by grasping and predatory persons, and to preserve his liberty, culture and to live a happy family life. There is a large body of municipal laws which assure him all these. To secure all these ends the aim of any Government should be:

(i) to produce a well-defined and clear legislation,

(ii) to establish a proper administrative machinery, and

(iii) to establish, preserve and respect, a smooth working, independent, efficient and blameless judiciary.

[*From the proceedings of the Seminar held by the Provincial Bar Federation, Madras, last year.*]

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YATRA TO HOLY BADRINATH AND KEDARNATH

We have great pleasure in announcing a *yatra* to hallowed Badrinath and Kedarnath during the middle of September 1964.

Badrinath and Kedarnath are two of the most sacred spots in *Bharatvarsha* and it is the ardent desire of every Indian to visit these places at some time or other in his life. The Bhavan has, therefore, sponsored this trip to Badrinath and Kedarnath under its *Samskritik Vikas Yatra* scheme and it is hoped that members and friends of the Bhavan will welcome this opportunity and participate in the *yatra* with their families.

The trek to Badrinath and Kedarnath through the exhilarating atmosphere of the vast Himalayan spaces, enjoying the wondrous sight of rivers, brooks, valleys and snow-clad peaks, joyously reaching the holy spots and shrines, is most thrilling, invigorating, inspiring and soul-stirring. Situated on the Himalayas at an elevation of 11,735 feet above sea level, the well-kept and attractive temple of Siva at Kedarnath houses one of the twelve *Jyotirlingas*.

Pilgrimage to Kedarnath is considered a prerequisite for attaining the full fruits of one's pilgrimage to Badrinath. Badrinath is situated at an elevation of 10,284 feet above sea level. Sacred bath at Tapta Kunda, performance of *shraddha* at Brahma Kapala and worship of Lord Badrinarayana are considered the essential features of a pilgrimage to Badri.

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The following important pilgrimage spots and places of interest will also be covered during the *yatra*:

Places of visit:		*Important spots for sight-seeing*
Agra	:	Taj Mahal
Mathura	:	Gokul, Brindavan, dip in the Yamuna
New Delhi	:	General sight-seeing
Hardwar	:	Har Ki Pavri, Rishikesh, Sivananda Ashram
Allahabad	:	Triveni Sangam Veni Daan, Anand Bhavan
Banaras	:	Vishweshwara Darshan Annapoorna Mandir Panchamukhi Yatra Sarnath and general sight-seeing.
Gaya	:	River Phalguni, Vishnu Pada, Bodh Gaya.
Howrah	:	Kalighat, Belur Mutt, Dakshineshwar, Victoria Memorial, Jain Temple, etc.
Puri	:	Lord Jagannath Temple, Sakshi Gopal.
Bhubaneshwar	:	Lingaraj Temple Rajarani Temple
Konarak	:	Sun Temple
Secunderabad and Hyderabad	:	Salarjung Museum and general sight-seeing.

The *yatra* will be of 30 days' duration, commencing from Bombay on September 11, 1964 and returning to Bombay on October 11, 1964.

The charge per person for the entire tour, inclusive of food, sight-seeing expenses, accommodation and conveyance during the Badrinath-Kedarnath *yatra* will be Rs. 750/- for III Class and Rs. 1,050/- for I Class.

Those desirous of registering for the above *yatra* are advised to do so as early as possible. For further particulars, please write to or contact personally the Samskritik Vikas Yatra Vibhag, Bharatiya Vidya Bhavan, Chowpatty, Bombay-7. (Telephone Nos. 77451 & 78702).

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hman is the giving, Brahman is the food-offering,
rahman it is offered into the Brahman-fire,
man is that which is to be attained
amadhi in Brahman-action."

—The Gita, *Chapter IV, 24.*

RAHMAKARMA-SAMADHI

RISHABHCHAND

HE *Gita* represents one of the epochal syntheses of Hinduism e Sanatana Dharma of India. It in its giant sweep all the schools oga and all the systems of metacal thought, current in its time, weaves them into a many-hued try of an integral Yoga. Sam- Yoga, Jnana Yoga, Karma Yoga, ti Yoga, Raja Yoga, Hatha Yoga, tra Yoga, Laya Yoga, all are together in such a masterly way the harmonious result is no intual or philosophic eclecticism, a massive and magnificent spiri- synthesis.

t because it comprises the quinnce of most of the important ols of Yoga and spiritual metaics, the *Gita* lends itself easily he partisan predilections of the n mind, and is interpreted in ous ways as representing either a Yoga, or Karma Yoga, or ti Yoga, and so on. Each inter- or commentator finds it to be icle of his own favourite thought eory.

the *Gita* is not a system of spe- ve philosophy; it is a composite system of Yoga—it is a Yoga Sastra. Sri Krishna leaves no doubt about it when he says that the Yogi is greater than the doer of austerities, and even greater than the Jnani or knower of the Atman, and that, imbued with a "self-naughting" love and devotion for the Divine, the Yogi excels all seekers and discoverers of God. However, an exposition of the synthetic Yoga of the *Gita* is not what I propose to do in this short article. What I mean to do is to draw the attention of the reader to the verse of the *Gita* quoted above, in which the expression *Brahmakarma-samadhi* strikes the key-note of the special significance of the scripture, and reveals in a flash the sparkling originality of its Yoga.

It is true that the *Gita* is a synthesis of Jnana, Bhakti and Karma, in which Jnana or Bhakti or Karma by itself does not prevail over the other two; the practice of the *Gita's* Yoga gives to each of these components its distinctive character—its Karma is leavened with Bhakti and glows with Jnana, its Jnana is honeyed and thrilled by Bhakti, and its

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Bhakti is upborne, widened and irra diated by Jnana. And all these ar keyed together to the essential not of Yoga. None of them can be se parated from the others. It is, there fore, an error to call the *Gita* *sastra* of Karma, Jnana or Bhak alone—it is an organic *sastra* o Yoga.

As I have said above, I am co cerned here with the expression *Brah makarma-samadhi,* which embodi the fundamental spirit of consecrat ed action, springing spontaneous out of a rapturous union with th Divine. The expression occurs on once in the whole book, and appea to have been flung there, as it wer with a royal unconcern. But it is capital importance in the teaching the *Gita,* and in the practical appl cation of it to its Yoga.

Brahmakarma-samadhi means sel absorption by a total concentration the action done by the Brahman an for the Brahman. The concentratio is so complete and so transportin that it virtually assumes the aspect *samadhi,* and yet it is not *samadh* as the word is commonly understoo by the Yogis. The common connota tion of *samadhi* is a suspension of a external and waking consciousnes and a self-annulling merger in th Brahman or the transcendent Abso lute.

But in *Brahmakarma-samadhi,* ther is no such suspension, for, if there suspension of the waking conscious ness, outer activities, the works of lif on earth, cannot be done. There is on the contrary, a rapt absorption i the action of the Brahman, so that i can be done with knowledge and t

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tion. The narrow traditional
ption of *samadhi* is thus thrown
oard in favour of *karma-sama-*
which is a revolutionary idea,
ing, as it does, the new dynamic
much more comprehensive ori-
ion the *Gita* gives to spiritua-

t quiescence and passivity alone,
seclusion, solitude and silence
, but creative practical action,
ted and accomplished by the Will
e Divine in the liberated Yogi,
directed towards the holding to-
f, elevation and enlightenment
e human race, comes, then, to
e all-embracing ideal of Yoga.
e Yogi, living in union and com-
on with the Divine, one in con-
sness with Him both in His trans-
nce and immanence, one in His
l stillness and in His endless,
rsal action, becomes, like the
e Himself, *kritsnakarmakrit, karma.* It is the Divine, the
shottama, who acts in him—"by
man it is offered into the Brah-
fire."

e *Gita's* synthesis points to and
res the integral, dynamic spiri-
y, which is to make of the whole
of man on earth a creative and
nsforming Yoga, and reconcile
and Matter in an apocalyptic
n.

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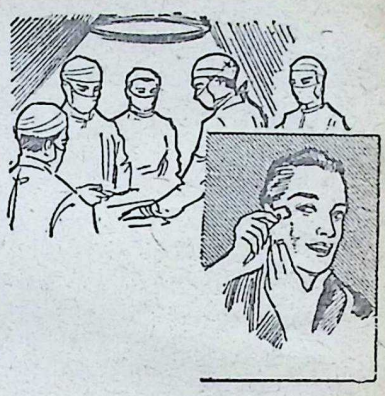
y certain conviction that no
loses his freedom except
gh his own weakness.

—Gandhi



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ANANDA MATH

(*Translated by R.P.A.*)

PART IV

(*Continued from last issue*)

7. Shanti Finds Jivananda

IT was a full-moon night. A pall of stillness hung over the awesome battlefield. The clattering of horses' hoofs, the rattle of muskets and the booming of guns were heard no more. No one cried "Hurrah, Hurrah" now, and there were no shouts of "Hari, Hari." All the noise came from jackals, dogs and vultures interrupted by the pitiful moaning of the wounded.

One had his hands torn awa another had his head broken, a th had his legs fractured and a fou his ribs pierced. Yet another had be crushed under the dead body of horse. Some cried for water; othe unable to bear the pain, prayed f escape in death. Bengalis, Hindu tanis and Englishmen lay in dled together. The living and t dead, the men and the horses we mingled in one mass. The battlefie presented a horrible sight. No o dared to go there on that full-mo night.

Yet on that night a young woma was moving about in the battlefie With a burning torch in her han she was searching for somethi among the dead bodies. S approached every body and loo ed at the face with the help her torch and moved on. At som places human corpses lay under th dead bodies of horses. The youn woman would put down her torc push aside the body of the hor and scrutinise the face of the dea man. When she found it was not th person she was looking for, sh moved on.

Thus she searched throughout th battlefield. Nowhere could she fin what she was seeking. Despair fille her heart. She threw away her torc and fell sobbing on the blood-soake ground. She wept as though her hear would break. It was Shanti searchin for Jivananda's body.

While she was weeping in such utte despair, a low and soft voice addres sed her. Someone was saying: "Mother get up; don't weep." Shanti looke up and saw the figure of a *Muni* (sage) standing in front of her.

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nti got up. The *Muni* told her: er, don't weep. I shall find nda's body for you. Come me."

n that saintly person took to the centre of the battlefield corpses were lying in a heap. was not able to move them The *Muni* kneeled down to and both together removed the and uncovered a corpse which recognised as Jivananda. The was covered all over with ds and clotted blood. Shanti d aloud like any ordinary n.

ain the saintly person entreated: weep, mother! How are you n that Jivananda is really dead? ine his body carefully. Feel his first."

nti felt the pulse; there was e slightest vibration. The saint-rson said: "Feel his heart with hand". Shanti put her hand on eart but there was no sign of It was quite cold.

t your hand near the nose and out if there is any breathing," the saintly person. Shanti did as as told and could find no sign eath.

said, "Put your finger inside his h and see whether it is warm." ti felt with her finger and re-"I can't feel any warmth."

e saintly person then touched nda's body with his left hand said: "Fear has petrified you you cannot feel anything. There ll some warmth in the body. once more."

Shanti felt the pulse again and there was some throbbing. Greatly surprised, she put her hand on the heart; it was beating feebly. She held her hand before the nose; there was faint breathing. She was amazed and asked: "Was life dormant in the body or has it returned?"

The saintly person replied: "How can that be possible? Can you carry him to the tank there? I am a *vaidya* and I will treat him." With effortless ease, Shanti picked up Jivananda's body and proceeded towards the tank. The *Muni* said, "Take him to the tank and wash his wounds. I will go and fetch medicine."

Shanti carried Jivananda to the tank and washed his wounds. Soon after, the saintly person returned with some medicinal herbs crushed into a paste. He applied it to the wounds on Jivananda. Then he gently massaged the body with his hands.... After heaving a deep breath, Jivananda sat up. He looked at Shanti and asked: "Who has come out victorious?"

"You have conquered," replied Shanti. "But prostrate yourself before this great saint." Then both looked about for the saintly person. But lo! he had disappeared....

The jubilant shouts of the victorious army of the Children could be heard all over the place. But neither Shanti nor Jivananda stirred. They continued to sit on the moonlit banks of the tank. In a short time, Jivananda's wounds were quite healed and he said: "Shanti, the *Muni's* medicines are really wonderful. I hardly feel any pain. Come, let us go wherever you wish. I hear the shouts of

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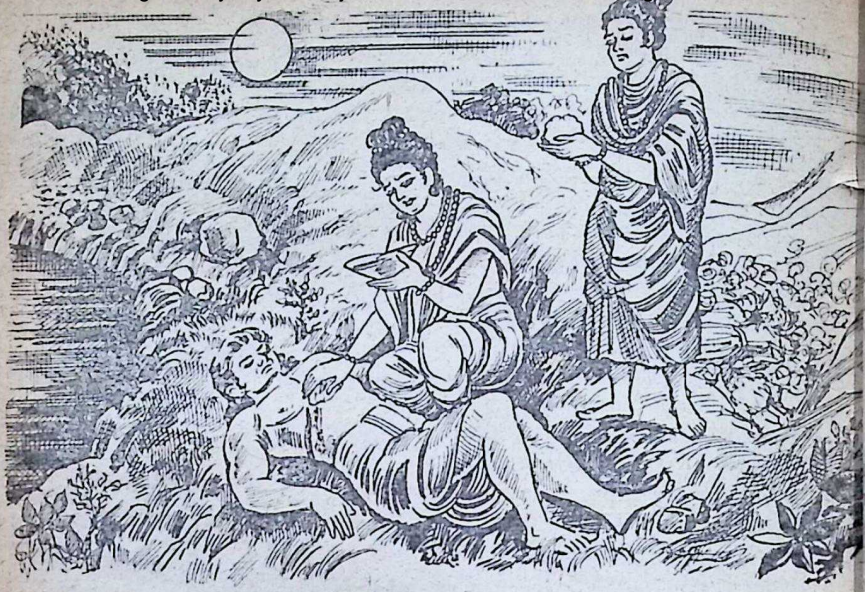

Jivananda being revived with the herbal medicine prepared by the Muni

victory of the Children there."

Shanti: "It is no longer necessary to go there. Our Mother's work is done. The country has come under the rule of the Children. We crave no share in the government. Then why should we go there?"

Jivananda: "What we have taken by force must be protected by the prowess of our arms."

Shanti: "Mahendra and Satyananda are there to protect it. You sacrificed your life in expiation for transgressing the vows of the Order. The Order has no claim on this resurrected body. We are dead to them. Now if we return, they will say: 'Jivananda ran away during the fight to save his life. Now that we are victorious, he has returned to claim his share of victory.'"

Jivananda: "Shall I shirk my du for fear of what others will say? M duty is to serve the Mother. I w never fail in my duty whatever peop may say."

Shanti: "You have no longer th right because you gave up your lif in the service of the Mother. Wh is the meaning of your expiation you continue to serve the Mother The main element of the expiatio was to deprive yourself of the priv lege of serving her. What else wa it? Was it to give up the transien body?"

Jivananda: "You always get at th root of every question. I have n desire to leave my expiation incom plete. My delight in life is to serv the cause of the Children. I will de prive myself of the privilege as part

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expiation. But where shall I go? ot again become a householder leaving the Order."

ti: "Am I asking you to do We are no longer householders. all continue to remain ascetics. all continue to practise celibacy eschew the pleasures of life. , let us go on pilgrimage to all cred places in the country."

manda: "What shall we do after that?"

Shanti: "Then we shall build a cottage on the Himalayas and pray to God all our life that he may bless the Motherland."

Both of them got up, clasped each other's hand and disappeared in the moonlit night.

Oh Mother! Will they return? Will you ever again bear sons like Jivananda and daughters like Shanti?

8. Renunciation

soon as the battle was over, tyananda left the place and ed to Ananda Math without anyone. At dead of night, he deep meditation before the e of Vishnu. Then the sage his appearance. On seeing him, nanda got up and offered obeis- to him.

e sage said: "Satyananda, isn't full-moon night of the month of ?"

tyananda: "Yes, I am ready to ith you. But will you clear a in doubt of mine? Why are you ing me at the moment when I succeeded in establishing the of righteousness?"

ge: "Satyananda, your task is mplished. The rulers have been hed. You have no further work o. What is the use of further hter of human lives?"

tyananda: "It is a fact that the domination has been over- n. But our supremacy has not been established. Aren't the sh still strong in Calcutta?"

ge: "Our supremacy will take long to be established. It cannot be accomplished now. If you remain here, there will be further useless loss of life. So come away."

Satyananda was greatly distressed to hear this and he said: "Master, you tell me that our supremacy will not be established. Who else will rule the country? Will the old rulers regain their kingdom?"

The sage replied: "No, the English will rule India, now."

Tears flowed copiously down Satyananda's cheeks. He turned to the image of Mother India on high and said in a voice choked with grief: "Alas, Mother; In spite of my devotion to you, I could not rescue you. Again you are falling into the hands of the sinners. Do not be angry with your child who due to his weakness was unable to achieve his mission. Alas; Why did I not die in the battle today?"

The sage replied: "Satyananda, don't give way to despair. Due to your lack of wisdom, you collected money through robbery and won the battle. Out of bad means cannot come good ends. With these means

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you cannot rescue your motherland. But what is going to happen is best for the country. Unless the English establish their rule, it will be impossible to safeguard our sacred heritage. Listen carefully while I explain to you the opinion of savants.

"The worship of three hundred and thirty million deities is not true religion. It is an inferior path for the common populace. Under its pervading influence, true religion has been lost. This is what non-believers caricature as Hindu religion. True religion rests on knowledge and not action. This knowledge is of two kinds—spiritual and secular. Spiritual knowledge is the warp and woof of Hindu religion. So long as one is immersed secular knowledge, he cannot imbi spiritual knowledge. At the sa time, one cannot comprehend the I finite unless he has secular kno ledge. For a long time, our coun has lost true knowledge. With th our true religion has also been lo

"If we are to restore our true ligion, we must impart knowledge the people. At the moment there hardly any knowledge in the count and few to impart it. We do n know how to educate the peop Therefore, secular knowledge has be obtained from outside. T English are adepts in this. They a pastmasters in the art of impartin knowledge. It is therefore imperati

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English rule should be establish- the country. Through English tion, our people will attain ial knowledge and then it will sy for them to gain true know-

he eternal religion will then into its own. Till then, the rule e English will continue. Till we me wise, worthy and strong as e past, that rule cannot be chal- d. Everyone will pursue his re- without hindrance and the e will be happy. You are an ntened person. Think over what e told you and give up the idea ghting the English. Come with

yananda: "Oh great one! If our se was to establish English rule f that is to be beneficial, why did encourage me in this awesome ng?"

e: "The English are now en- d in commerce and disdain to up the responsibility of govern- Under the pressure of the pre- rebellion, they will be compel- o take up that responsibility. out that, they cannot get the y. This rebellion will result in ng the English in authority. e with me; you will understand e things clearly after attaining ledge."

yananda: "I do not crave know- . I have no use for it. I am interested in fulfilling my vow. Bless me that my devotion to the Mother shall remain unshakable."

Sage: "You have achieved your mission. You have ensured the well-being of the Mother by helping to establish English rule. Give up fighting. Let the people become prosperous by engaging in cultivation and commerce."

Satyananda's eyes became red with anger and he said: "I shall flood mother earth with the blood of the enemy and thus make her fruitful."

Sage: "Who is your enemy today? There is hardly any enemy. The English are our friends and no one can defeat them."

Satyananda: "If that is the case, I will sacrifice my life before this image of the Mother."

Sage: "Will you die in ignorance? What purpose will you serve? There is the temple of the Mother in the Himalayas. Come with me there and I will reveal to you Her true form."

So saying the sage clasped the hands of Satyananda. How sublime it was! In that dim light two great personalities stood in that magnificent temple clasping each other's hands. It was as though knowledge had gripped devotion and religion had embraced action. Renunciation was coupled with victory.

Renunciation triumphed over victory.

THE END

God travels at a snail's pace. Those who want to do good are not in a hurry, they know that to impregnate people with good requires a long time.

—Gandhi

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Notes & News

H. H. SRI JAYACHAMARAJA WADIYAR

HIS HIGHNESS Maharaja Sri Jayachamaraja Wadiyar, Chairman of the Bangalore *kendra* of the Bharatiya Vidya Bhavan, on assuming his new office as Governor of Madras on May 4 gave the following inspiring message to the people of that State:

"All of us (must) work together for the commonweal, inspired and guided always by our ancient ideal of *dharma* which alone can give substance and meaning to life. The *Ramayana* has it that wealth is born of *dharma;* happiness is born of *dharma;* everything is born of *dharma;* indeed the world is the essence of *dharma.*"

The swearing-in ceremony was held at the Rajaji Hall. Chief Justice S. Ramachandra Iyer administered the oath of office. After being sworn in, His Highness visited Sri Parthasarathy Temple, Triplicane, and Sri Kapaleeswarar Temple, Mylapore, and offered worship before going to the Raj Bhavan.

DAKSHIN BHARAT YATRA

THE Dakshin Bharat Yatra party, second under the *Samskritik Vikas Yatra* series, sponsored by the Bhavan, commenced their journey from Bombay on Friday, April 24, 1964. The *Yatra* party comprised 25 persons, including ladies, and its itinerary will cover important places of pilgrimage and centres of economic development in the States of Madras, Kerala and a part of Mysore.

As usual, there was a gathering of the *yatriks* and a few distinguished guests in the Bhavan in the morning, with Smt. Lilavati Munshi, Vice-President of the Bhavan, presiding. Puja of Lord Vigneswara was performed and after Vedic prayers and Bhajans, by Acharya Bhaishankar Purohit, the *yatriks* introduced themselves to the gathering.

The *yatra* party left Bombay V at 10-15 p.m. by the Madras Mail.

SAMSKRITI VICHARA SAMITI

THAT, in the circumstances now o taining in the country, non-offic cultural institutions like the Bharati Vidya Bhavan have to pinpoint for t benefit of the public the causes w have led to our present state of d and suggest ways and means of che ing it was the opinion expressed Sir H. V. Divatia when initiati the discussion on the topic "Where a we drifting?" at the second meeting the Samskriti Vichara Samiti held April 14 at the Bharatiya Vidya Bhava

To understand the causes for t drift, he said, it was necessary to su vey briefly the history of the world f the past 100 years or so. The chang that have taken place during th period have been unparalleled in t entire history of the world. Perha only a man of his age could fu appreciate the significance of t radical and unprecedented changes th have taken place in the world an especially in our country.

Tracing the history of our count after Independence, Sir Harsiddhbh said that India achieved her indepen ence through a bloodless revolutio under the leadership of Gandhiji. How ever, the elation we felt on the attain ment of Independence was marred b communal riots and the partition of t country. Soon thereafter, Gandhiji w assassinated and three years late Sardar Patel died. These three calam ties, very shortly after independenc affected our development to a conside rable extent.

We framed our own constitutio which is a synthesis of all that is be in both the British and the U.S. const tutions. However, our experience of de mocracy was nil. What we knew of de mocracy was only what was availabl in books. We had no real experience o the working of democracy as, for ex ample, England had.

The working of our democracy ha not been as successful as we had hope because the people as a whole had no experience of democracy. Election became a question of vote-catching and

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the immense popularity which Congress Party enjoys as the main ument in achieving freedom, it me the only party which could win elections and form the Government. as remained in power for so long it wants to cling on to it. It was, for reason, that, immediately after pendence, Gandhiji shrewdly stated , now that freedom had been won, Congress should be disbanded.

rime Minister Nehru is a man of ling qualities and is head and ulders above his colleagues. With undisputed sway over the masses inspiring personality, he could ct a complete change in the outlook the people. However, he has his syncracies. He has always been an irer of the Russian experiment of ned development. At the same e, he is a democrat of the highest er. He wanted to synthesise the ocratic methods of the British with ned progress in a limited period of e. Naturally, our democracy was not for it.

he Planning Commission initiated sures modelled on the Russian ar plans of rapid industrialisation disregard of the fact that India is marily an agricultural country. This upset our national economy to such extent that no one can say how and ere the present state of drift on our nomic front will end.

ur economic planning was further ated by the alarming increase in the ulation which upset all the targets

H. H. Sri Jayachamaraja Wadiyar

of the planners. The social and spiritual side of our progress did not keep pace with our national progress.

As if the drift on the political and economic fronts was not enough, separatist tendencies were generated by the formation of the linguistic provinces. This put a premium on regionalism and communalism and other fissiparous tendencies. The States are clamouring for more and more power with a cor-

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Dr. C. P. Ramaswami Aiyar releasing the set of 15 books containing the seven kandas *of the* Ramayana *in Tamil, a volume of the complete epic in Sanskrit and seven other connected books published by the Little Flower Co. (LIFCO), Madras. The epic was translated by Keerthanacharya Sri C. R. Srinivasa Iyyangar. Sri V. Krishnaswami Sarma, Founder and Hon. Adviser, LIFCO, and Sri T. V. Viswanatha Iyer, a member of the governing body of the Madras* kendra *of the Bharatiya Vidya Bhavan, are seen on either side.*
The function was held under the auspices of the Sanskrit Education Society, Madras on May 7, 1964, and began with prayers by Smt. D. K. Pattammal.

responding weakening of the Centre.

The history of India is a history of mutual distrust and jealousy. In the past, this made us victims of Mohammedan and British invasion and eventual subjugation. Our incapacity to work together for the common good is the fundamental defect in our national character.

Gandhiji, by his magnetic personality, released a tremendous emotional upsurge in the people of the country as a whole. By his precept and practice he generated such emotional upsurge in the people that it could win us freedom from the British through a bloodless revolution. Our present-day leaders are found wanting in this quality, which has resulted in a state of pessimism, if not antipathy, and frustration among the people.

Another factor is the [illegible] of the Congress party to win the elections anyhow and continue in power. A candidate for elections is selected not on the basis of merit but from the point of view of whether or not he is a "safe" man.

The Constitution defines our State as a secular State. This does not mean a state in which religion and religious feeling are taboo. It only means that the State will not interfere with the religious life and practices of the people.

Education being a State subject, each State is proceeding in its own way in the matter of education. Added to this, the word "secularism" deters educationists from introducing any sort of religious instruction in the schools and colleges.

The present-day average student is almost an atheist or an agnostic. It is, therefore, the duty of institutions like the Bharatiya Vidya Bhavan to incul-

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in the minds of the younger gene-
n a desire to lead a religious and
l life. For this purpose, it will be
sable to arrange for study circles
ur colleges and other educational
tutions where subjects of a reli-
s nature can be discussed. Our
ious preceptors should be not only
ned but inspire respect among
ple.

will thus be seen that we are drift-
on all fronts—on the political front,
the economic front, on the educa-
al front and on the social front. It
he duty of every true citizen of the
ntry to ponder over these problems
ously and formulate solutions to
ck our present drift.

mt. Lilavati Munshi pointed out
t, if the younger generation is to be
uced to take interest in religion and
gious matters, there should be qua-
d teachers and exponents who could
vince them on the intellectual level
the importance of religion. We are
king in an adequate number of such
lified teachers. Further, our places
worship like the temples should be
tres which will have an ennobling
uence. A person goes to the temple
a place of worship to attain peace of
d. Unless our places of worship
ome centres radiating peace and
mony, maintaining an atmosphere of
tity, their purpose will not be
ed, she said.

rof. C. S. Krishnamurthy stated that
ould not be quite correct to say that
re was a vacuum as far as learned
dits who could convince our
nger generation on the intellectual
l were concerned. There are many
o have devoted their entire life in
pagating our religious ideals by
ctice. If opportunities are provided
them, there could be a revival and
eneration.

Touching upon the malady of drift
f. Krishnamurthy said that the first
g is to have a clear political philo-
hy. The present policy of modifying
constitution according to the dic-
s of exigencies is creating havoc in
political thinking.

Similarly, in the economic sphere
must have a firm policy and pursue
it thoroughly and courageously. Also, an established policy should not be modified simply to suit the exigencies. The bogey of increasing population has become a convenient scapegoat for our economic planners to cover up their failures.

The real problem is that we lack men of character in sufficient numbers. Our leaders should be exemplars of high thinking and selfless service to the people, which are the hall-mark of men of character. Such leaders should be able to inspire the people at large to emulate their example.

The unity of a country depends on the emotional unity of the people. Emotional unity is provided mainly by having a common language. It is, therefore, necessary for India to have a common language for the whole country.

Prof. Muttagi said that unity can be achieved by a politico-legal approach, conforming to the constitution. Unless we conform to the constitution, unity cannot be brought about.

Prof. J. H. Dave said that there were many learned pandits and scholars who have made it their life's mission to preach and practise the eternal values enjoined in our religion. The very fact that our religious teachers draw large crowds is evidence enough that the Soul of India is sound.

The chief factor militating against the spread of religious feeling among the younger generation is the indecisiveness of our leaders. What is needed is the introduction of religious instruction in our schools and colleges and recognition by the Government of examinations in religious subjects.

Kulapati Munshiji, referring to Justice Divatia's query as to why education was not made a Central subject in the constitution, averred that though he tried his best in the Constituent Assembly, it could not be done. He also pointed out that the Hindu mind is a Vedantic mind and it delights in dialectics of thought. Sardar Patel was, of course, an exception.

Prof. P. Sankaranarayanan thanked Sir Harsiddhbhai for leading the discussion.

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Dr. H. C. Bhayani

DR. H. C. BHAYANI

GUJARATI scholar and authority on Ardhamagadhi Dr. H. C. Bhayani, Professor in the Post-Graduate and Research Department of the Bharatiya Vidya Bhavan, was awarded the Ranjitram Gold Medal—the highest honour in Gujarati letters—by the Executive Committee of the Gujarat Sahitya Sabha for his philological research work.

AN APPEAL

THE Rajagopura Dwajasthamba Maha Kumbhabhishekam celebration at the Sri Devi Karumariamman Temple, Thiruverkadu, Madras-56, has been fixed for Friday, June 19, 1964. The temple was built by Sri Natesa Swamigal after he saw a vision of the Devi in the form of a full-grown cobra. The painting work, the architectural depiction of the *sastraic* and religious epics on the Rajagopuram, is now going on and the celebration committee has issued an appeal to all the devotees of the Sri Devi Karumariamman to con-

tribute liberally towards the purpose and receive Her blessings.

PRATAP G. BHATT

SRI PRATAP G. BHATT, son of Sri Gautama Bhatt, Deputy Registrar, Bharatiya Vidya Bhavan, returned to Bombay from the U.K. He completed a two-and-half-year diploma course in automobile engineering with first class distinction, at the College of Aeronautical and Automobile Engineering at London. He was the first non-British Asian national to be awarded the Wakefield Scholarship for two consecutive years at the above College. Subsequently he took a six-month practical training in an industrial concern attached to the British Motor Corporation at London. He went abroad after passing Inter-Science of the Bombay University from Bhavan's College with aggregate first class and also studied mechanical engineering at the Birla Engineering College at Pilani, Rajasthan.

Sri Pratap G. Bhat

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OUR BOOK SHELF

AT'S PAST IS PROLOGUE: The emoirs of the Right Honourable incent Massey, G. H. Published by acmillan & Co. Ltd., London. 1963. 0 pages. Price: 50s.

E memoirs of a front rank states- of contemporary times like the ht Honourable Vincent Massey pos- more than a mere autobiographical rest. While they reveal the course development of a great personality has left his impress on the men affairs of his day, they also pro- an intimate inside knowledge of course of his country's history.

Ie was born with a golden spoon his mouth and he availed of that antage to carve for himself a career ch made him a great scholar, a far- ing statesman, and, above all, an standing philanthropist.

Massey's life may easily be divided four periods; the first ended with graduation at Oxford after a pre- inary schooling in his home-coun- then followed his engrossment in family business, and the third phase stituted his political career which luded the representation of his coun- , for the first time in its history, in embassy at Washington and the mmissionership of Canada in London. The fourth and last phase was when, the first Canadian to be appointed the post, he became the Governor- neral of that Dominion. The shifts d stresses of political events during s period are narrated with revealing ail throwing many a contemporary litician into bold relief in the process. is remarkable how, as Governor- neral and Viceroy, Massey worked th great restraint and charity.

The domestic scenes of the Masseys e painted in these pages in subdued lours; but the reader cannot fail to impressed with the love and affec- n that permeated the relations be- een the members. Massey was bless- with a wife to whom he was drawn as she was to him "by a mutual attrac- ion which defies analysis" and who tood by him with understanding and sympathy.

When he writes, "As 1950 wore on, her health failed rapidly and in July, I was left alone", one feels the poignant loneliness which he must have endured when he came to occupy the Governor-General's Lodge at Ottawa.

The narration of the Memoirs is made particularly attractive by sparkling wit and humour, and frequently by touches of pathos which move the reader's heart. Here are a few examples chosen at random:

> There is something wrong in the pattern of one's studies when failure to pass in experimental psychology might be atoned for by success in the examination in minor prophets.

Talking of a teacher of his, Massey says:

> Malcolm Wallace opened the doors of seventeenth century English literature and the history to which it belongs. John Milton walked through them alive.

The pungent observation: "there is

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Dictionary (English-Hindi) ...	4·75
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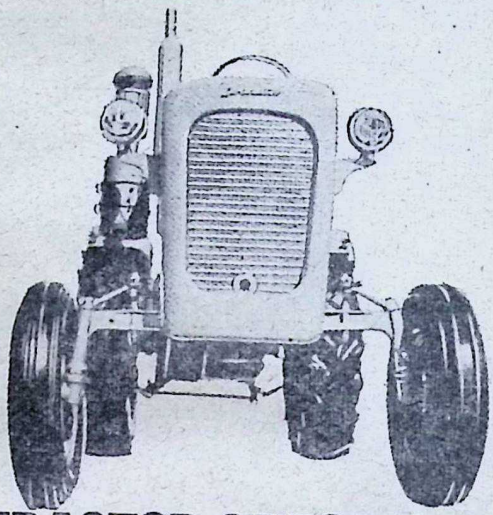

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gratitude in politics" is offset by "selfish love is certainly contagious."

among the many flashes of humour which the book abounds, the following shows Massey's quick eye for the ingruous:

"I was given an honorary fellowship of the Royal College of Obstetricians and Gynaecologists...The invitation was a surprise to me, gave amusement to my friends and was an honour that I much appreciated."

er this, the author adds: "I promised to practise" (!)

Next to his role in recent Canadian tory, Vincent Massey will be remembered chiefly for long for the Hart use Foundation and the many eduional trusts that he established for advancement of learning which are Canadian opposite numbers of simibenefactions in the United States.

Recalling an incident charged with hos, Massey writes:

"In one hospital (that he visited as Governor-General) a little boy had lost an eye, and his good eye, which they hoped to save, was bandaged. When I reached his bed, I grasped his outstretched hand. He said to his mother, sitting beside him, 'what was he like, Mum—he nded O. K.'"

That is exactly how Vincent Massey unds as he speaks to us in these abbing Memoirs so full of history, so ourful with wit and wisdom and so holarly in presentation.

—*Prof. P. Sankaranarayanan*

AMANUJA'S TEACHINGS IN HIS OWN WORDS. By M. Yamunacharya. Published by Bharatiya Vidya Bhavan, Bombay-7.

TO get a clear and unambiguous idea the teachings of the great saints, one ould have recourse to their own ords. Bhavan's Book University has et this need by publishing Sankara's achings and Madhwa's teachings in eir own words. Now it has come out with Ramanuja's teachings in his own words.

Ramanuja's philosophy is the fusion of metaphysical and philosophical thoughts. To Ramanuja, the impersonal Brahman is the same as the personal God Narayana of the *Puranas.* The grace of God becomes a means to attain *Moksha.* The unique feature of Ramanuja's philosophy is that it admits of two types of knowledge—*Dharmabootha Gnana* (attributive knowledge) and *Dharmibootha Gnana* (substantial knowledge). *Sareera-Sareeri Bhava* is the pivot of Ramanuja's philosophy. It relates to the eternal and inseparable unity between *Jeevatman* and *Paramatman.* This formed the backbone of the latter Vaishnavism which claims *Nirhethuka Kripra, Baghavat Kainkarya,* etc. Sri M. Yamunacharya is an eminent scholar of *Visishtadvaita* philosophy and his quotations are very apt and elegant. His explanations are sound and lucid, authentic and scholarly.

—*Agnihotram Ramanuja Thathachariar*

THE SIXTEENTH YEAR OF FREEDOM. Edited by M. V. Raman Rao. Published by the All-India Congress Committee, 7, Jantar Mantar Road, New Delhi. 460 pages. Price not mentioned.

THIS is a record of the activities and achievements of the Central and State Governments during the year 1962-63. The book is encyclopaedic and exhaustive in its coverage of the economic and political activities of the nation during the past year. Those who compiled the book have done a thorough job of collecting and collating the data.

The book will be invaluable to writers on Indian economic and political subjects and to students.

The Foreword by Sri D. Sanjivayya and the Introduction by Sri K. K. Shah, the then President and Gen. Secretary of the ruling party, are full of enthusiasm and optimism.

—*K. S. R.*

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SRI KARNATAKA BHAKTA VIJAYA

By Bailur Keshavadasa. Published by Subodha Prakashanalaya, Bangalore-17. pp. 680. Price: Rs. 12.

A WORK of life-long research and industry, this classic of Kirtanacharya Keshavadasa has been long out of print and the publishers are to be heartily thanked for issuing this consolidated edition in the present form. More than any other book, this volume gives a detailed and satisfying account of the life and work of the long line of *Haridaasas*, Servants of God, in Karnataka from the 9th century A.D. up to the present age.

Beginning with Achalananda Dasa, the narration ends with a chapter on M. Sheshadasa though there are a few supplementary chapters on the lesser known *Daasas* of this century. The writer prefaces the work of each saint with a life-sketch and includes a few of the typical utterances of each in the appropriate places. He draws upon the Upanishads, Puranas, history and folklore to lend colour to the subject and succeeds in holding the attention of the reader.

A readable and instructive book.

—*M. P. Pandit*

BOOKS RECEIVED

THOUGHT-POWER: Rs. 2.50. *A BOON TO DIABETICS:* Rs. 1.50. Both by Swami Sivananda. Published by the Yoga-Vedanta Forest Academy, P.O. Sivanandanagar (U.P.).

RURAL INDUSTRIALISATION: By V. A. Vasudevaraju. Published by the Author, Khadi Gramodyog Vidyalaya for Extension Officers (Industries), Gandhiniketan Ashram, T. Kallupatti (Madurai Dist.) Re. 1/-

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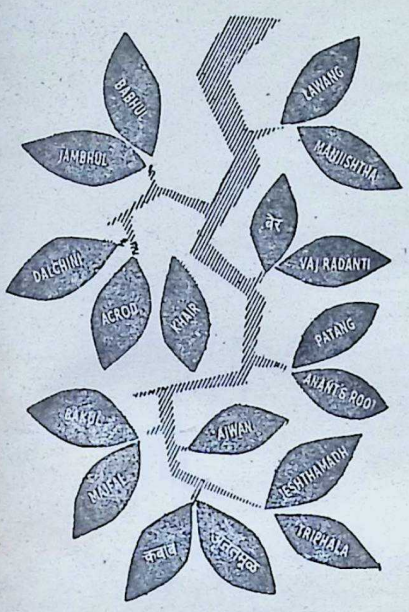

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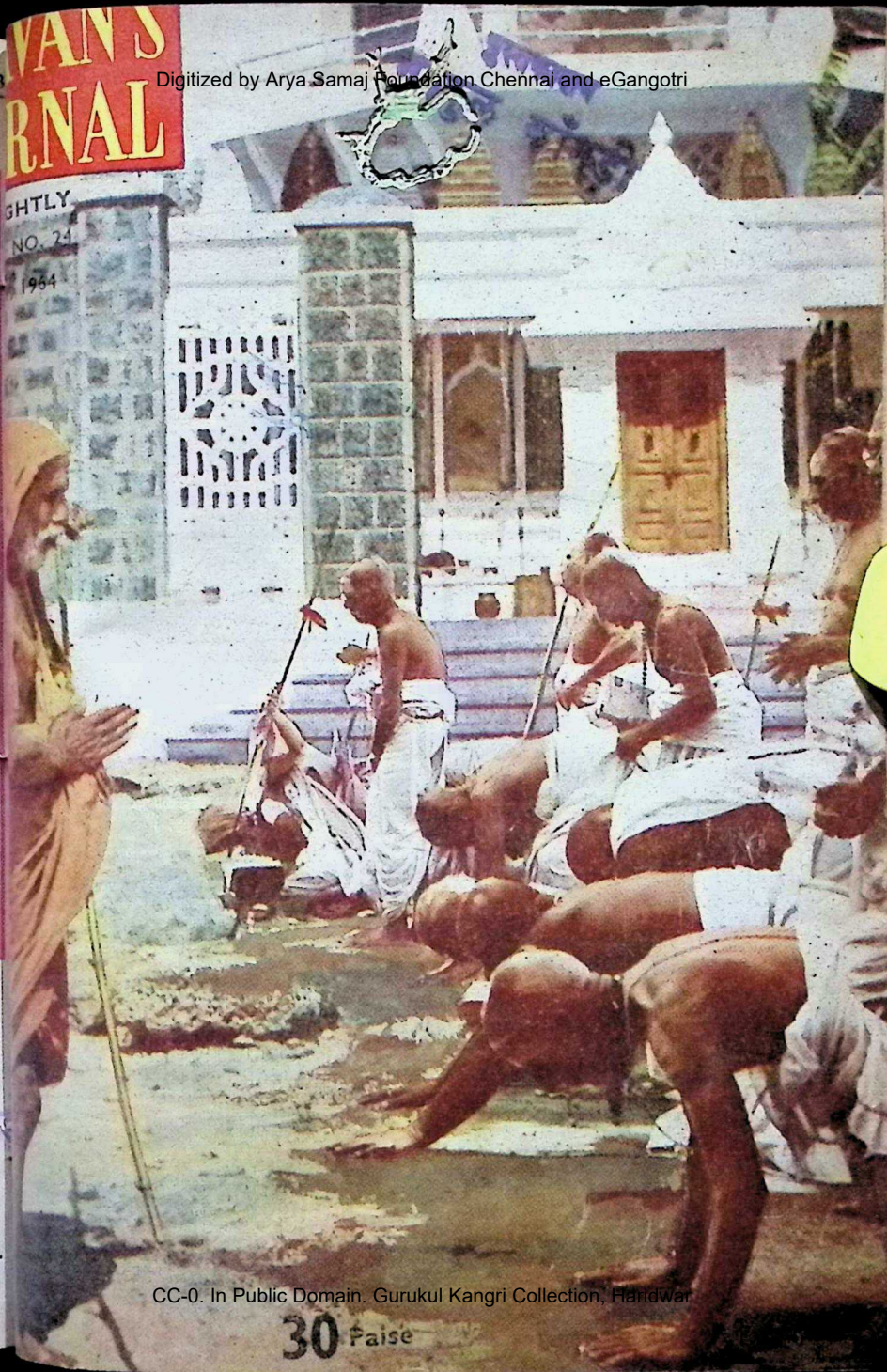

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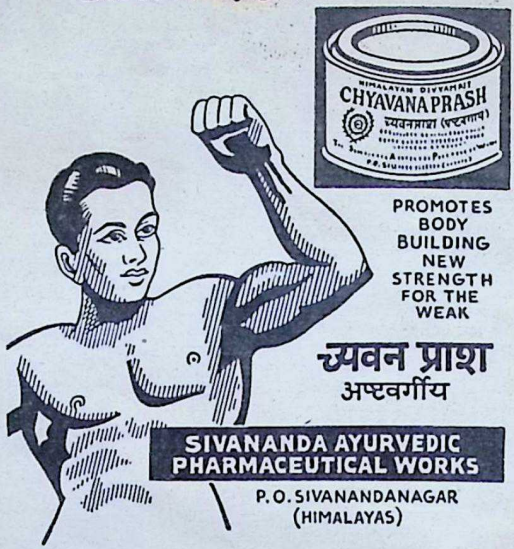

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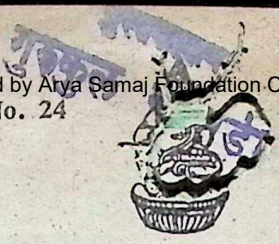

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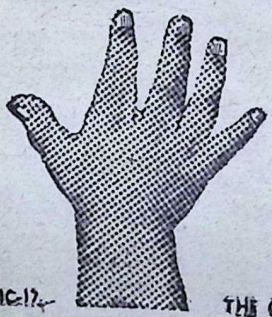

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—Rigveda, I-89-i

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BHAVAN'S JOURNAL

Guru's Exhortation

मातृदेवो भव ।
पितृदेवो भव ।
आचार्यदेवो भव ।
अतिथिदेवो भव ।

यान्यनवद्यानि कर्माणि ।
तानि सेवितव्यानि । नो इतराणि ।
यान्यस्माकं सुचरितानि ।
तानि त्वयोपास्यानि । नो इतराणि ।

Let thy mother be as thy Goddess whom thou adorest.
Let thy father be unto thee as thy God.
Let thy teacher be unto thee as thy God.
And thou shalt serve thy guest as thy God.

Thou shalt practise acts which are irreproachable, and no others.
Thou shalt practise deeds which are good and righteous, and no others.

—*Taittiriya Upanishad*

Vol. X, No. 24

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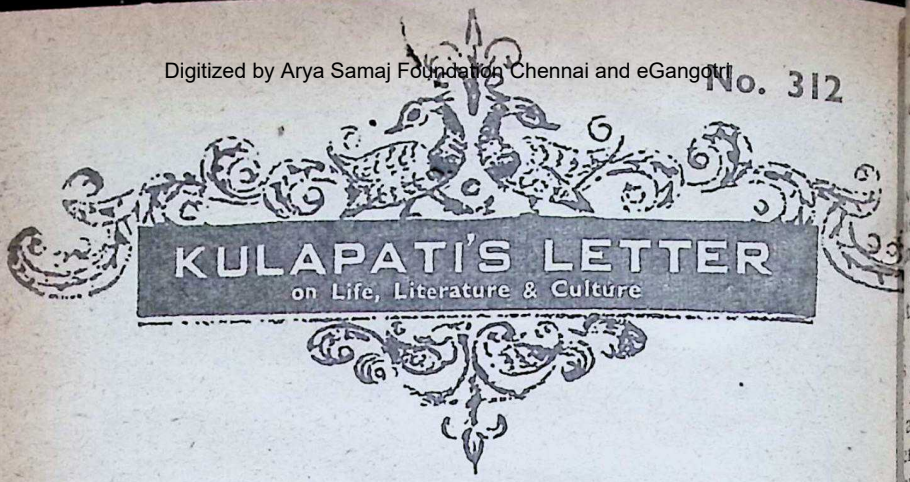

☆ UNFINISHED TASKS

BHARATIYA VIDYA BHAVAN
BOMBAY.
JUNE 21, 1964.

MY YOUNG FRIEND,

SRI LAL BAHADUR SHASTRI succeeds Pandit Jawaharlal Nehru as the second Prime Minister of Free India. It is a happy choice wisely made unanimously by the Congress. It has evoked almost universal approbation. This was necessary. Without such unanimity, the successor to Panditji would have lacked the strength which the Prime Minister of India would need to meet the various problems which face the country.

When on January 26, 1950, the Sovereign Democratic Republic of India was ushered in, the primary task of founding a State for Free India was completed. It was a great achievement. It was the first time in history that India had a powerful Centre with plenary powers.

However, this task by itself was the beginning. There were other and no less important tasks which flow from the establishment of a new State. These tasks were:

First, to secure internal integration.

Second, to place the security of the country on a sound basis; and

Lastly, to restore to the people a sense of mission which would enable them to be willing partners of the State.

Without these tasks simultaneously performed, the State could never gather strength.

In the Gandhian era, we achieved national integration largely through an emotional upsurge leading to collective action to eliminate alien rule. This was a negative aspect of integration. And once we were free, the momentum of this upsurge was largely exhausted.

Integration had to be achieved by developing a will to nationhood. This could have been easily achieved, but the disintegrating factor of linguism

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ed serious proportions once An- was conceded as a linguistic and other linguistic States ved.

s distintegrating force released guism has not lost its momen- It continues to be a permanent t to national integration. Still are quarrels over border and river waters as if the States independent nation-States. There also conscious or unconscious ments in some States to attract utes of an independent nation-

e Chinese aggression released a rful integrating force. However, the aggression was halted, it n to lose its momentum too.

fore the Chinese aggression, I met Pandit Jawaharlal Nehru to before him my views on how esist these disintegrating forces. he Integration Conference which wed, I openly said to him: "You g your lifetime alone could do I was wrong. Nehru has proved ater force of integration in death when he had been in life.

t the same time, to depend for integration only on the life or ory of one individual or an emo- generated by his death, is at best or substitute for a persistent ha- f the popular mind cultivated by ctive achievements and constitu- al pressures.

tegration cannot be achieved if sanctity of the Constitution is not pted and if, on the slightest pro- ation, we begin to talk of consti- nal changes like secession or con- racy or condominium or any such e by which the image of nation-

al unity is blurred in the popular mind.

So long as Panditji was alive, the High Command of the ruling party could keep the people together. Nehru's will operated through the Congress ministries in the States, maintained by party discipline. Nehru was the Congress; Nehru was the Government; Nehru was the popular idol. Nehru made and unmade Ministers. Nehru, therefore, in himself was an integrating force.

The unanimity with which the Congress leaders have acted in selecting Sri Lal Bahadur Shastri as the leader of the Congress Parliamentary Party, showed that a new era of collective leadership has begun for the Congress. It is a good sign.

However, it must be remembered that collective leadership does not become an integrating force by itself. It is, therefore, the responsibility of smaller men to complete the task of integration, so that the writ of the Centre runs throughout the country, regardless of linguistic barriers and inter-party conflicts.

If the Central Government has only to depend upon the unity and discipline within the party in power, it will be subjected to pressures of conflicting inter-party rivalries and will fail to exercise its plenary powers to maintain integration through constitutional means.

The second unfinished task is still more difficult.

Because we won freedom from the foreign rule without a conflict of arms, we took for granted that we, of all the people in the world, would remain free, whatever the state of our

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defence potential. We were almost hypnotised into the belief that whatever might happen to other countries, India could maintain its frontiers secure without being a military power.

The Chinese aggression showed to us that we were only living in a fool's paradise. In the world in which we are today, any country which has no substantial military strength is not independent, thousand oaths of Pancha Sheela notwithstanding.

There is no escape for us from becoming a real military power if we want to maintain our independence. Whether it is Pakistan today or China tomorrow or someone else the day after makes no difference.

Let us be honest. No amount of wishful thinking will deter China from attempting to dominate Asia. All those countries which are striving to frustrate its attempts are our friends.

We should very much like to have friendship with Pakistan. It will however take a lot more than Sheikh Abdullah's persuasive powers to induce Pakistan to look upon India with a friendly eye.

This task will be finished only when our military position is strong enough to make our frontiers respected by our neighbours.

The third and the most important task of all is to restore to the people their faith in themselves.

Throughout the years which we spent in the struggle for independence we had a sense of mission: that India was a great and ancient country with a destiny, that it must attain *Swaraj* in order to establish an era of human values in the world. Whatever our shortcomin we never lost this faith.

A curious change, however, ca over our outlook after freedom attained, possibly due to world c ditions. The emphasis was transfer by some of our leaders exclusive our economic backwardness as poverty has left us naked of all hig values. It was assumed by some t we had no characteristically Indi solution to offer even to our mo and spiritual problems.

The attention of certain portant sections in the society directed towards the hedonistic wa of the West. Self-imposed auster came to be spurned. The standard living rose without correspondi effort to achieve adequate productio

That is why during the last fifte years we were seized with increasi frustration despite economic a vance. Naturally, the national mi lost its sense of mission.

This situation imposes upon o new leaders a formidable task: To r store faith in ourselves and our ways to borrow from the West what w must without developing a 'poor-r lation' attitude towards them; and t encourage science and technolog without losing our soul.

Let us not forget Einstein's warn ing: "Science without religion lame".

Yours sincerel

K. M. Munshi

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the Company of Saints

Arjan Dev

n Dev was the youngest son of Guru Ram Das. He built Golden Temple at Amritsar and compiled the Adi Guru th. *Suspecting that he had helped his rebellious son Khus- Jehangir had him arrested and ordered him to be put to i. He was the first martyr of Sikh history. He died on* 13, 1606. *There are* 2,218 *verses by Guru Arjan Dev in* Adi Granth.—Ed.

In the company of the saints
The mind hankereth not wildly;
In the company of the saints
The soul attaineth to happiness;
In the company of the saints
Man glimpseth the invisible;
In the company of the saints
He endureth the unendurable;
In the company of the saints
We reach the heights of the spirit;
In the company of the saints
We enter the Lord's Presence;
In the company of the saints
We acquire all the virtues;
In the company of the saints
We are aware only of God;
In the company of the saints
We are granted His Name, life's treasure;
Nanak is ever a sacrifice
Unto the living saints.

Astapadi 7, Pauri 4

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New Formula

SUNLIGHT

washes extra bright

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A HINDUSTAN LEVER PRODUCT

S. 56-73

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... in real Saints, one finds God ...

characteristics of saints

SANT TUKARAM

HE first characteristic of a Saint is that he is calm and tranquil, bears like a diamond the buffets misfortune. That diamond alone hes immense value, which remains roken under the travail of a ham-. That gem is costly, which, when omes into contact with a piece loth, does not allow it to be burnt ire. That man alone is a great Saint bears imperturbably the buffets the world. In fact, there is no r external mark of God-realisa- except that a man be tranquil er God. Thou tellest people that art God, and yet hast an inner re for sense. Thou tellest others sweetness of nectar, while thou art elf being famished to death. That alone is equal to God, who is olutely tranquil under the power Self-realisation.

the second place, a Saint cares for the evil talk of the world, n he is following the ways of God. The devotee of God is dear to God alone. He cares not for others. He cares for no friend or companion. People might call him a mad man.... He lives in forests, and woods, and in uninhabited places. When he besmears his body with ashes after having taken a bath, people look at him and blame him. When he sits alone by himself with a rosary of Tulasi beads on his neck, people ask —Why is it that he has been sitting apart? He is not ashamed of singing, nor of sitting anywhere he pleases, and his parents and brothers abuse him for his manners. His wife calls him names, and says that it would have been better if that impotent fellow had died....He alone can achieve the end of life who has turned his back away from the world.

Thirdly, miracle-mongering is no test of spirituality. He who can tell what is going to happen in future, or can give news of the past and the

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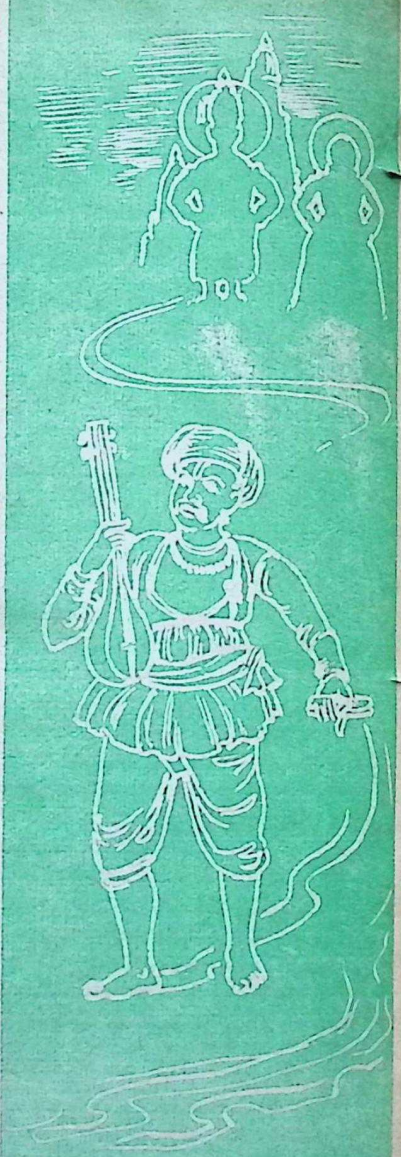
present—I am entirely weary of these fellows! I do not like to see them. Those who follow after powers, and try to make reality square with their words—these will go to hell after their merit is exhausted. It is only the unfortunates who care for the knowledge of the past, present and future. We, the servants of the Lord, should only meditate upon Him in our mind, and allow fortune to take its own course. When a man keeps a shop of miracle-mongering, God keeps away from him. Bad indeed is *samsara*, but worse is the pursuit of power.

In the fourth place, a servant of God is afraid of none. He entertains no fear of any person or thing. He who has seen God stands as it were on an eminence. He who has seen God is afraid of none. He who has seen God will ask what he likes of God Himself. He who has seen God knows that God will fulfil all his wishes. He who has seen God knows that God cuts off his inner desires as with a pair of scissors. And thus the Saint is not afraid of death at all. The messengers of Death will run away when they see flocks of Saints. When the Saints come, Demons and Death shake with mortal fear. The whole earth rejoices by the spiritual ensign of the Saints, and Death takes to his heels when he sees that powerful army.

The fifth characteristic of a Saint is his absolute equality. A Saint devotes himself entirely to the happiness of others. He worships God in helping his fellow beings. When one troubles others, we may say, he hates God....This alone is Saint-hood,



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or, by this, man makes himself equal to the Self. For such a Saint, no enemy can exist; because he himself has no feeling of enmity towards another. To us there are neither friends nor foes; for wherever I see, I see the vision of God. Wherever I cast my eyes, I see God Panduranga, and Rakhumai, Radha, and Satyabhama. We have lost all shame and all anxiety, and happiness is wallowing at our feet. We, who are the sons of God, have become the fondlings of people in the world. A Saint is known by his compassion to humanity. Those who are unhappy or sorrow-stricken, a Saint calls his own. Such a man alone deserves to be a Saint. God is present only with him. His mind is as soft as butter. The compassion which he feels for his son, he also feels for his servants and maids. It is needless to say that such Saints are incarnations of God. Also, in such a Saint, opposite qualities like extreme mildness and extreme severity are to be simultaneously found. The servants of God are softer than wax and harder than a diamond. They are dead though living, and awake though sleeping. They will fulfil the desires of all, and give them whatever they desire.... They will be more affectionate than parents and work greater wrong than enemies. Nectar cannot be sweeter, and poison more bitter, than these Saints.

Sixthly, a Saint never leaves his spiritual practice in spite of calamities. He alone is a servant of God, who loves God wholly. He cares for nothing else except God. When calamities befall him, he sticks to his spiritual practice. He is prepared even to sacrifice his life for spirituality. Sainthood cannot be purchased in a market-place, nor can it be acquired by wandering in woods and forests. Sainthood cannot be bought by large quantities of wealth, nor can it be found in the upper and the nether worlds. Sainthood can be acquired only at the cost of life. He who is not prepared to sacrifice his life, should not brag of spirituality.

Finally, the Saint goes beyond all dualities like sin and merit, death and life, and so on. No room has now been left for sin and merit, or for happiness and misery....Death has occurred during life and the distinction between Self and not-Self has disappeared....There is now no room for caste or colour or creed, or for truth and untruth....When the body has been sacrificed to God, all worship has been accomplished.

The Saint has also gone beyond the influence of all sorts of actions: he cannot do any actions which can bear any fruit. God has taken the place of action, and has filled the inside and the outside of the Saint....

Indeed, there now remains no distinction between God and the Devotee. And, if God is now to be found anywhere, He is to be found in such Saints and not in the images. If one goes to a place of pilgrimage, one can find only stones and water. But in the Saints, one finds God.... Places of pilgrimage are useful to those who have devotion. In the company of the Saints, on the other hand, even rustics become good.

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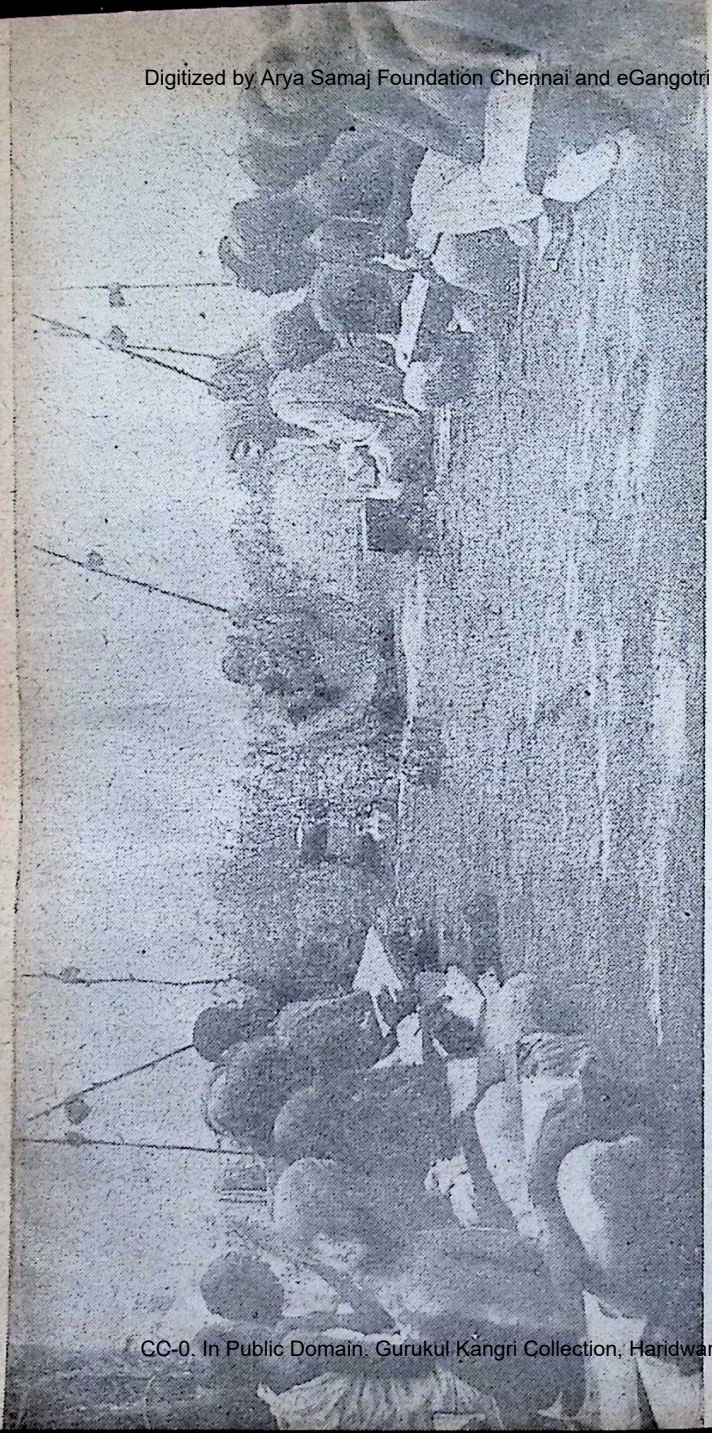

The Jagadguru giving lessons to a group of disciples.

"....It is easy to pull down existing institutions but it is not so easy to erect others at least as good as those we have abolished...."

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OUR SPIRITUAL CRISIS

H. H. Jagadguru
Sri Sankaracharya of Kanchi

The 71st birthday of the Jagadguru was on auspicious Vaisak Poornima, May 26, 1964. We reproduce here an article graciously written by this great savant and teacher of humanity at our request and published in the Bhavan's Journal *of June 3, 1956. The Jagadguru affirms that the system of Varnashrama, if duly regulated, can bestow the highest amount of good on the largest number of persons more than any other ideologies.*—Ed.

OUR beloved Prime Minister (the late Sri Jawaharlal Nehru) has referred to the "spiritual crisis" in India in the foreword he has contributed* to Sri R.D. Sinha Dinkar's book *Four Phases of Culture.*

The problem presents itself to us today not so much because we live in the atomic age, as because the blending of spirituality with the different social functions leading to collective welfare and based on certain hereditary aptitudes, which is the bedrock of our socio-religious system, is lost sight of by us in the midst of the acute political struggles which have been engaging our attention from the dawn of this century. The austerities in respect of the functions which our individual hereditary aptitude requires us to fulfil would not be mistaken by us for exclusiveness if we bear in mind more our responsibilities for the collective welfare of society than our privileges which are nothing but requisites for the fulfilment of the former. Realised souls amongst us who have spent their lives for the spiritual elevation of humanity feel that instead of *varnashramadharma* and high thinking being mutually inconsistent, the former is a necessary pre-requisite of the latter. Sri Sankaracharya in his *Aparokshanubhuti* says:

स्ववर्णाश्रमधर्मेण तपसा हरितोषणात् ।
साधनं प्रभवेत्पुंसां वैराग्यादि चतुष्टयम् ॥

It is only by the observance of our hereditary *varnashrama* duties and thereby pleasing Hari that one can get the four *sadhanas, viveka, vairagya,* etc., (which are the necessary requisites for the realisation of the Truth).

In a speech delivered in Assam

* See page 16 of *Bhavan's Journal* dated June 7, 1964.

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AMIDST HARIJANS

It was a beautiful evening. The scene was in Tirukkalavur—a Saivite shrine in the district of Tanjore. The Jagadguru was passing through the slums of that hamlet on his pilgrimage. People vied with one another to honour the Acharya Swami of Kanchi. The poor Harijans came out in large numbers to salute the Master. They brought garlands of jasmine and Tulsi and fruits and stood reverently before His Holiness. With a tender glance, the Swami looked at the ill-clad, poverty-striken multitude. He was overpowered with pity for the Daridra Narayan.

At once he ordered clothes to be purchased from the neighbouring village. It took some time for the messenger to return. The Jagadguru prayerfully waited. Time was past for midday worship and for taking his Prasad. The manager got fidgety and whispered to His Holiness that the hour had passed for Puja and for partaking the meal. Acharya Swami smiled and patiently waited. The messenger returned with a bundle of new clothes. It was distributed to men, women and children. The Jagadguru's joy became boundless as he noticed light in the eyes of the Harijans on receiving the gift and the benediction.

Turning to his care-taker the Jagadguru remarked, "That, that was true worship" to be with the poorest, the lowliest and the lost. Sankaracharya of Kanchi's heart is as big as the Ocean. He pours his love on suffering humanity.

some months back, our Prime Minister has said: "This mother-country has many aspects and will not be the same from the Himalayas down to the plains of the South. There is variety along with its unity which makes this a great country. We have to preserve all these varieties and maintain unity at the same time." Again, addressing the Foreign Correspondents' Association in New Delhi on March 20, Sri Nehru got into a philosophical mood and said "The problem always is how to have the capacity for change or development and yet have roots somewhere, maybe deeper in the self or in the past. It is necessary. You cannot have leaves and flowers without roots. You have thus the problem of adjusting continuity with change." He had little doubt that they would survive even the atom bomb.

In his foreword to Dinkar's book, Sri Nehru observed "The younger generation has no standards left, nothing to direct their thinking or control their actions." This is quite true; but what is the remedy? Can we seriously believe that by pulling down the existing structure and making the younger generation rootless, we can provide the standard and direction they require? It is easy to pull down existing institutions but it is not so easy to erect others at least as good as those we have abolished. Will not the younger generation be doubly forlorn then?

History teaches us that all reform movements die out when their purpose is accomplished and there is no further need for them. They are like medical treatment for a patient who cannot stand on his own legs and follow his natural routine; but when the treatment has fulfilled its pur-

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it has no further utility and will iscontinued.

review of some contemporary ements in our land may be of e use in understanding the situa- in this respect.

aja Rammohun Roy, the first in field, being the founder of the mo Samaj, saw no virtue in duism other than the mono- stic philosophy of Brahman incul- d in the Upanishads. He con- ned as weeds all other aspects of litional Hinduism including Vedic *nanushtanas,* idol worship, *varna* birth and *avataratatva.* His was a e when the Christian missionaries Bengal, with the nucleus of their cational institution, the Presidency lege, Calcutta, were rapidly ning away educated Hindus from religion of their forefathers. At t critical juncture, the Brahmo naj did yeoman service to Hindu- by averting the calamity. Yet it l to disown almost all the features Hinduism that formed the basis attack by the missionaries of the n faith.

Then came the Arya Samaj found- by Dayananda Saraswati in a newhat different context. Hindus north-west India were scattered ong the aggressive Moslem majo- and any reform there had to ceed on the lines of augmenting ir numbers. The Muhammadans had their ceremonials. But the ncipal target of their attack on nduism was idolatry. So the Arya maj was an unconscious improve- nt upon the previous Brahmo maj inasmuch as it did not dis- n Vedic rituals or *Karma Kanda* but laid much stress upon it. They condemned *varna* by birth, as it stood in the way of augmentation of the Hindu population. They condemned idolatry also as being the most fiercely attacked feature of Hinduism by the Muslims. The main feature of the movement was converting Muslims to Vedic *Karma Kanda.*

Then came the Ramakrishna Mission headed by Vivekananda. That movement was a further improvement upon the Arya Samaj. It did not discard *avataratatva* and idolatry as weeds. By that time Hinduism had gained enough strength to withstand the attacks by alien faiths on the important features of traditional Hinduism, that is, *avataratatva,* Idol-worship, *yoga sastra, mantra sastra,* etc. which it did not disown like the other earlier movements. Yet it did not identify itself completely with traditional Hinduism and passed stray dissenting opinions on some features of it. *Varna* based on birth was not so clearly accepted by them as by Gandhiji in *Young India.*

His Holiness Sri Chandrasekharendra Saraswati, the Shankaracharya of Kanchi is the most wonderful man I have seen. A profoundly learned man, he is an ascetic of the highest order, living on parched rice, walking on foot from village to village for years. Wherever he happens to be, he attracts thousands and evokes faith and devotion.

Endowed with the direct simplicity of the God-possessed, he is an inspiration. He could discuss modern problems with up-to-date knowledge.

—K. M. Munshi

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BUDDHA REBORN.

The full moon of Vaisak is smiling on a clear, cloudless sky. There is ineffable loveliness over the universe. Today happens to be the Jayanti of Gautama Buddha and of Chandrasekarananda Saraswati of Kamakoti Peetam. When we contemplate on the beauty of these two great lives—we wonder whether in Kanchi Sankaracharya's frail body lives again the soul of the "Light of Asia."

I feel more and more that Jagadguru Sankaracharya of Kanchi is Buddha reborn.

—V. A. Sundaram

In the meantime the Theosophical Society manned by foreigners, professing Indian faiths, came into the religious arena of India. They were, in practice, at variance with the traditional Hindu religion: they were propagating some ultra-Hindu doctrines through their teaching. For instance, while Hinduism taught that *varna* based on birth was related only to the body, Theosophy held that souls too had by nature some fixed *varnas*. However, these two movements were in their own way instrumental in stopping the rapid conversion of Hindu students to Christianity in South India.

From the time Gandhiji came into the arena, he augmented his political movements by his spiritual researches and devotion. Almost all the features of Hinduism that were discarded as weeds by the previous reform movements were clearly explained as being of indispensable utility. Even restrictions as regards marriage and dining among the hereditary *varnas* were not disregarded by him. But his times were such that rules of untouchability laid down by our religion were being exploited by the British, the Christian missionaries and the Muslim politicals to serve their own selfish ends. It was in such an atmosphere that Gandhiji condemned it. Barring his views on untouchability and a few such other points, his views on *Ramanama, Ramayana, varna dharma, ahara niyama* and the definition of God are such that the most faithful Hindu cannot but profit spiritually by digesting them.

The following extracts from *Young India* may go a long way in explaining our socio-religious structure. Even those who do not see eye to eye with Gandhiji may profit from a perusal of these; for there are few persons gifted with such clearness of expression and command of simple language as he.

It may be pertinent to note here that Gandhiji is said to have changed his views on many points in his life; but we do not know whether he changed his opinions on this point. The extracts hereunder are reproduced not for the reason that they carry the weight of Gandhiji's opinion, but for the reason that they are a clear exposition, as has been already stated, of the religious traditions handed down to us by our forefathers, or in other words, of the Indian way of life.

"*Varna* means pre-determination of the choice of man's profession. The law of *varna* is that a man shall follow the profession of his ancestors for earning his livelihood. Every child naturally follows the "colour" of his father, or chooses his father's profession. *Varna* therefore is in a way the law of heredity. *Varna* is not a thing

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at is superimposed on Hindus but en who were trustees for their wel- re discovered the law for them. It not a human invention, but an im- utable law of nature—the statement a tendency that is ever present and work like Newton's law of gravi- tion. Just as the law of gravitation isted even before it was discovered, did the law of *varna*. It was given the Hindus to discover that law. y their discovery and application of rtain laws of nature, the peoples of e West have easily increased their aterial possessions. Similarly Hin- us by their discovery of this irresisti- le social tendency have been able to chieve in the spiritual field what no ther nation in the world has achieved.

* * *

"I swear by the *Bhagavad Gita* be- use it is the only book in which I nd nothing to cavil at. It lays down rinciples and leaves you to find the pplication for yourself. The *Gita* oes talk of *varna* being according to *na* and *karma*, but *guna* and *karma* re inherited by birth. Lord Krishna ys, all *varnas* have been created by e—*Chatur varnam maya arshtam*, hat is I suppose by birth. The law *varna* is nothing, if not by birth.

* * *

I thought I had made it clear al- eady. *Varnashramadharma* itself is unique contribution of Hinduism to e world. Hinduism has saved us om *bhaya*, i.e., peril. If Hinduism ad not come to my rescue the only ourse for me would have been sui- ide. I remain a Hindu because Hin- uism is a Heaven which makes the orld worth living in. From Hindu- sm was born Buddhism. What we see oday is not pure Hinduism, but often parody of it. Otherwise it would equire no pleading from me in its be- alf, but would speak for itself, even s if I was absolutely pure I would not eed to speak to you. God does not peak with His tongue and man, in the easure that he comes near God, be- omes like God. Hinduism teaches e that my body is a limitation of the oul within.

Just as in the West they have made wonderful discoveries in things material, similarly Hinduism has made still more marvellous discoveries in things of religion, of the spirit, of the soul. But we have no eye for these great and fine discoveries. We are dazzled by the material progress that Western science has made. I am not enamoured of that progress. In fact, it almost seems as though God in His wisdom has prevented India from progressing along these lines so that it might fulfil its special mission of resisting the onrush of materialism. After all, there is something in Hinduism that has kept it alive uptill now. It has witnessed the fall of Babylonian, Syrian, Persian and Egyptian civilisations. Cast a look round you. Where is Rome and where is Greece? Can you find today anywhere the Italy of Gibbons, or rather ancient Rome, for Rome was Italy? Go to Greece. Where is the world-famous Attic civilisation? Then come to India, let one go through the most ancient records and then look round you and you would be constrained to say, 'Yes, I see here ancient India still living.' True, there are dungheaps, too, here and there, but there are rich treasures buried under them. And the reason why it has survived is that the end which Hinduism set before it was not development along material but spiritual lines.

* * *

Among its many contributions, the idea of man's identity with the dumb creation is a unique one. To me cow-worship is a great idea which is capable of expansion. Its freedom from the modern proselytisation is also to me a precious thing. It needs no preaching. It says, "Live the life." It is my business to live the life, and then we will leave its influence on ages. Then take its contribution in men; Ramanuja, Chaitanya, Ramakrishna, not to speak of the more modern names, have left their impress on Hinduism. Hinduism is by no means a spent force or a dead religion.

* * *

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Then there is the contribution of the four *ashramas*, again a unique contribution. There is nothing like it in the whole world. The Catholics have the order of celibates corresponding to *Brahmacharis*, but not as an institution whereas in India every boy had to go through the first ashrama. What a grand conception it was! Today our eyes are dirty, thoughts dirtier and bodies dirtiest of all because we are denying Hinduism.

* * *

There is yet another thing I have not mentioned. Max Muller said forty years ago that it was dawning on Europe that transmigration is not a theory, but a fact. Well, it is entirely the contribution of Hinduism.

* * *

Today *varnashramadharma* and Hinduism are misrepresented and denied by its votaries. The remedy is not destruction, but correction. Let us reproduce in ourselves the true Hindu Spirit, and then ask whether it satisfied the soul or not.

* * *

In our opinion any institution that has a useful purpose to serve will survive. The purpose of *varnashramadharma* is not to further social pride but is an allotting of functions to hereditary groups which allotment with its necessary restrictions in food and allied *acharas* goes a great way in producing collective equanimity.

The system if *varnashrama*, if duly regulated, can bestow the highest amount of good on the largest number of persons more than other social ideologies, if backed by two important injunctions which our scriptures prescribe, i.e. *aparigraha* and *nirahambhavana*, so that it can work not only smoothly but can also fructify to the fullest extent. By *aparigraha* is meant that every man should take from nature only so muc as is required for his life in this worl Any amount of luxury, whether i clothing, food or accommodation, according to our *Sastras* equal t theft from nature.

यावत् भ्रियेत तावत् स्वत्वंहि देहिनाम्
अधिकं योऽभिमन्येत स स्तेनो दण्डमर्हति

—*Sri Bhagavata*, 7-14-

Any exception to this rule shoul be only to the extent that every ma should feed at least a single perso and a cow every day, before he feed himself and his family. Such a cours of conduct when propagated and re gulated would usher in a state o society where the field-labourers wi envy neither the administrator no the scholar, either as regards clothin or accommodation which are th apparent demonstrations of inequali ty. An *ashrama* of a Rishi was no one to be envied by a dweller in th hut. In food the Rishi ate even les than a member of the labouring class If every man realises his duty o feeding another needy person, it wil go a long way in solving the pro blems of the old, the crippled an the destitute.

Government may help in this direc tion by imposing restrictions on the production of gaudy and costly dres sing materials, maintaining an even standard in cloth and rationing the same. This, together with the follow ing of the same policy as regards housing also may solve many a social problem in India.

Further, the very idea of "*raising the standard of living*" now-a-days placed before the public will, in itself, have the most injurious effect on

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ety. India is fortunately the ntry where one can have the pest living. "*Raising the standard living*" means tempting an indivi- l to take to more luxuries and mately leading him to real pover- in spite of increased production. duction should surely increase by means. But by maintaining our imum standard of living, we ought secure a permanent surplus of essities which can be distributed such parts of the world as are ly in need of them.

s regards *nirahambhavana*, feel- oneself more humble than the *ndala* and realising that the ray God is immanent in every crea- , will remove the arrogance of e or race, which is the worst im- iment to the smooth working of caste system. There was a high e non-Brahmin, a self-made far- , in ripe old age successfully aging a family of thirty or forty s, who usually addressed even his ah servant in the most respect- terms as he would a Government er or a scholar. This is within personal knowledge.

he caste system, while it took the of a rigid discipline conducive the general well-being of society, tralised itself in the case of highly eloped personages, such as Nanda- the Pariah Saint, or Dharma adha or Vidura of the *Maha- rata*. Nandanar, even in his state spiritual ecstasy, refused to enter precincts of the temple but felt ltant with the holy sight of the er of the temple: but it was the hmin of the temple who respected as the Brahmin of Brahma.

SANATANA DHARMA

Man needs some scaffolding of dogma, worship, image . . . on which he can stand while he builds up in him the temple of the Spirit. Only when the temple is completed can the supports be removed, the scaffolding disappear. The religious culture which now goes by the name of Hinduism not only fulfilled this purpose, but unlike certain other credal religions, it knew its purpose. It gave itself no name because it set itself no sectarian limits, it claimed no universal adhesion, asserted no sole infallible dogma, set up no single narrow path or gate of salvation; it was less a creed or cult than a continuous enlarging tradition of the Godward endeavour of the human spirit. An immense many-sided and many-staged provision for a spiritual self-building and self-finding, it had some right to speak of itself by the only name it knew, the eternal religion, Sanatana dharma. —Sri Aurobindo

Sri Sankaracharya, encountering God in the form of a Pariah in Banaras, found that he had the highest spiritual realisation in him. Sri Sankaracharya exclaimed that if the person before him was the embodiment of such supreme realisation, it was his sincere conviction that he was his *guru*, whether he be a Chandala or a Brahmin.

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चे

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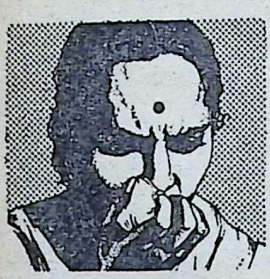
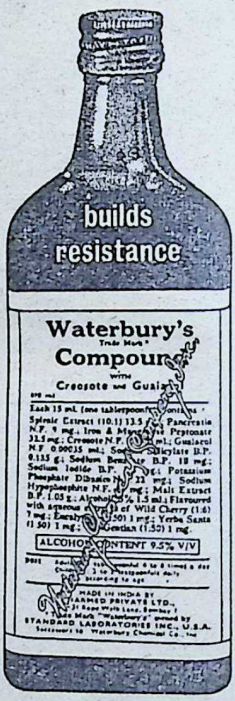
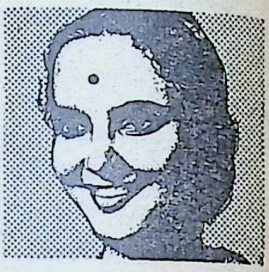
and break that COUGH







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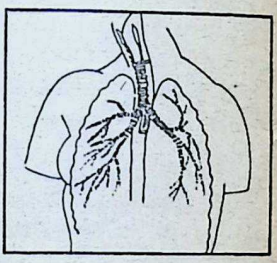

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चाण्डालोरतु स तु पुक्कसो यो
मनोषा मम ॥

Not only in such cases of high spiri-
l realisation but in some other de-
ional functions such as *Ratha-*
ras of temple, exceptions were
de in the observance of the caste
ciplines so as to make Hindu so-
y feel its homogeneity.

Even in this atomic age any gen-
e attempt on the part of our In-
n way of life which has at its
t service based on heredity will
d to lessen the evils that the new
ological cold war threatens
manity with. Sincerity of pur-
se on behalf of the votaries of
r *Varnashramadharma* will sure-
convince even those at the bot-
n of our social order of the fact
t diversity of *acharas* including
d, marriage etc., has a purpose
itself which in the end profits the
ole of humanity.

This was the case when members
those castes that were entrusted
th the fulfilment of the spiritual
eds of the people at large did not
rsake their responsibilities and did
t completely identify themselves
th the earning of bread alone. The
dra did sternly refuse to allow a
ahmana or a Kshatriya to live in
s house and a Chandala would
ubbornly resist a Brahmin's entrance
to his quarters and if a Brahmin
ppened to enter his locality even
cidentally, the Chandalas of the
cality would go through some puri-
catory ceremonies. This indi-
ates that the responsibility for the
reservation of the respective disci-
linary *acharas* of any caste did not
e with the concerned caste alone
ut was common to all.

Our laws of heredity have not only produced a larger number of saints and seers, artists and bards, divine monuments and spiritual literature and of examples of the highest ideals of chastity and sacrifice than the rest of the world, but also more people who have hereditarily abstained from killing animals for the sake of food than we can find elsewhere in the world, including Buddhist countries. If our condemnation of exclusiveness in food and if our encouragement of interdining goes on at the present rate, this great ideal, we feel, would be lost to the world, however much the ideal of *ahimsa* may be raised to the skies in theory.

Finally, the panacea for all these complications is to love all people in our heart as we love our own selves. *Atmavat Sarvabhutani yahpasyati sa pasyati.* As part of our daily routine, we should seek after people in trouble and try to serve them irrespective of their status of society, at the same time keeping up the strict observance of our respective *Sastraic acharas* which are the preventives prescribed by our Indian way of life for all sorts of encroachments and competitions and the resultant social sufferings of humanity.

Such love and service should be taken up by us even if we are in poor and afflicted condition, bearing our difficulties in the light of the wisdom bequeathed to us by our sages and should not content ourselves with the idea that such service is the responsibility of the people highly placed in society. Such an understanding of our responsibility will, without impairing our unity, safeguard all that is good in our Indian way of life.

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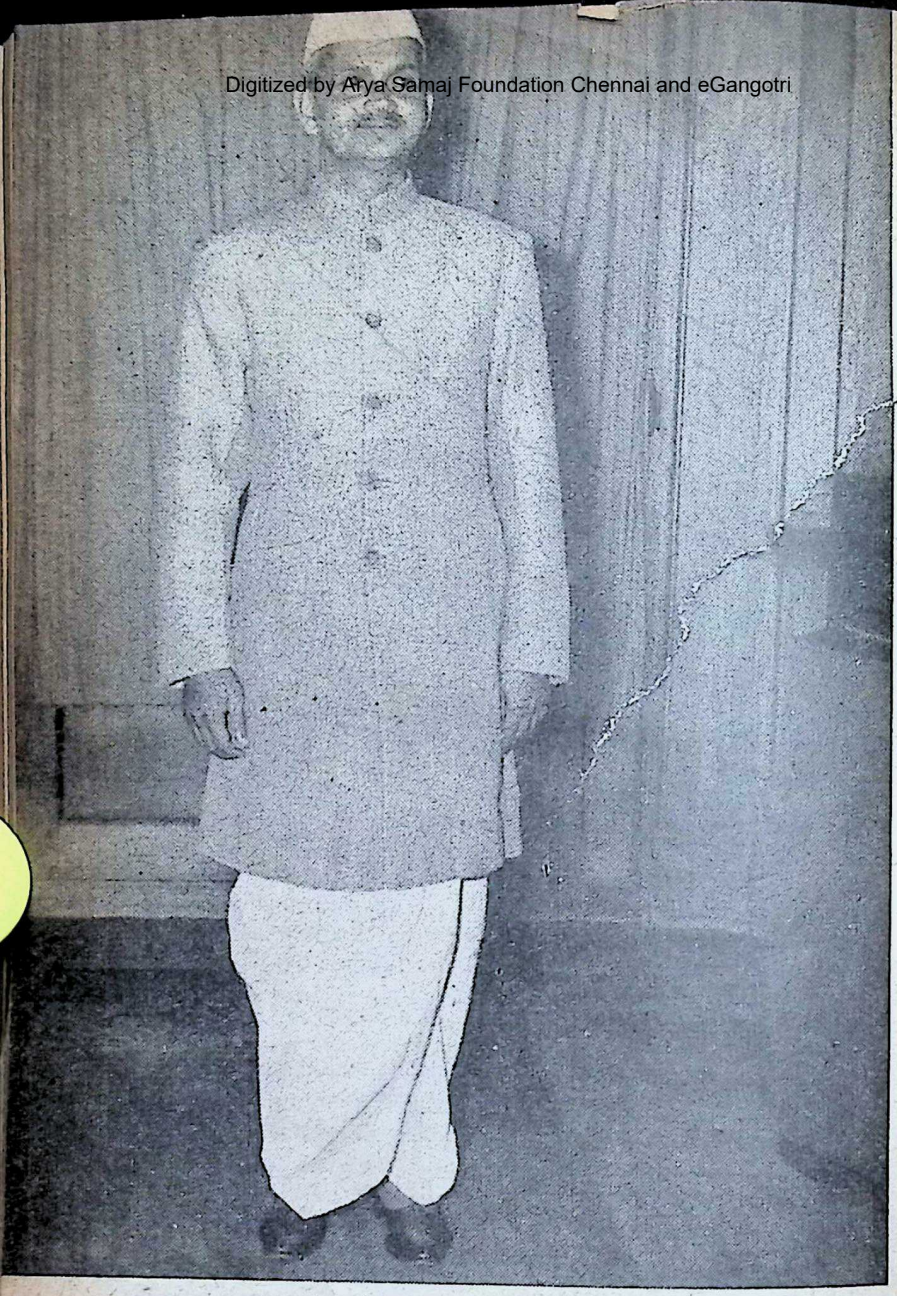

Prime Minister Sri Lal Bahadur Shastri.

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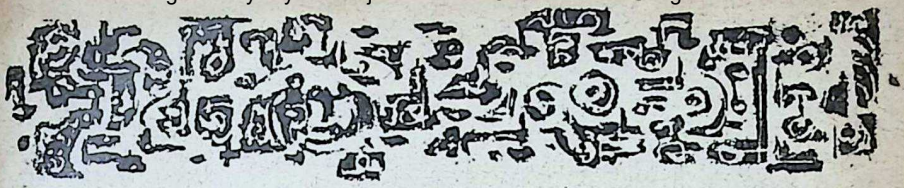


Vidura's Advice to Dhritarashtra

अविजित्य य आत्मानं अमात्यान् विजिगीषते।
अमित्रान् वा अजितामात्यः सो ऽ वशः परिहीयते॥

That King who, without conquering himself, seeks to control his ministers, or overcome his foes without controlling his ministers, becomes helpless and is lost.

धर्मार्थौ यः परित्यज्य स्यादिन्द्रियवशानुगः।
श्री प्राण धन दारेभ्यः क्षिप्रं स परिहीयते॥

He who gives up dharma (*virtue*) *and* artha (*welfare*) *and follows the dictates of his senses alone, becomes very soon deprived of prosperity, life, wealth and wife.*

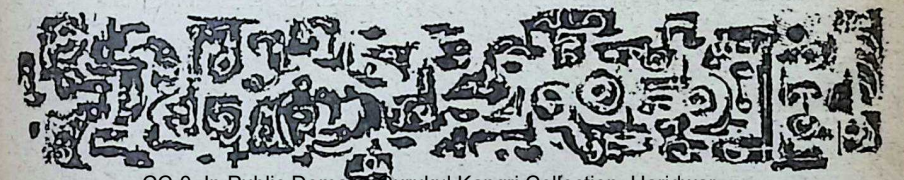
क्षुद्राणेनैव जालेन झषावपिहितावुरू।
कामश्च राजन् क्रोधश्च तौ प्रज्ञानं विलुम्पतः॥

Kama (*desire*) *and* krodha (*anger*), *O King! are the mighty fishes which destroy the slender meshes of net of* prajyana (*discernment*) *cast over them.* (*Hence beware of them!*)

असन्त्यागात् पापकृतामपापाः तुल्यो दण्डः स्पृशते मिश्रभावात्।
शुष्केणार्द्रं पत्यते मिश्र भावात् तस्मात् पापैस्सह सन्धि न कुर्यात्॥

By not fully giving up the company of the sinful, the sinless become equally culpable by reason of mere association. The wet fuel, by being mixed with dry fuel, gets burnt along with the dry fuel. So the association with the sinful should be cut out.

—The Mahabharata



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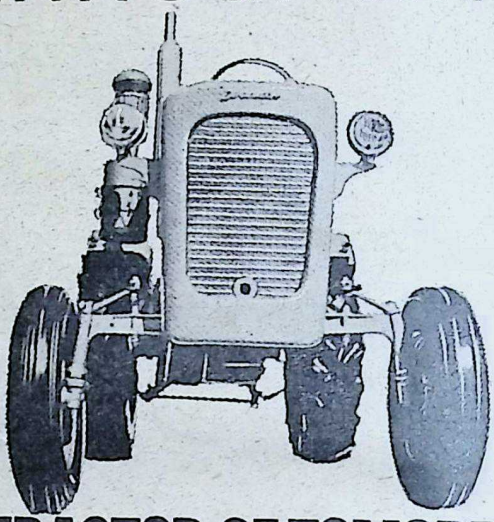

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Thoughts from Jawaharlal Nehru

THE BHAGAVAD GITA

In times of crisis, when the mind of man is tortured by doubt and is torn by the conflict of duties, it has turned all the more to the *Gita* for light and guidance. For it is a poem of crisis, of political and social crisis and, even more so, of crisis in the spirit of man.

The *Gita* deals essentially with the spiritual background of human existence and it is in this context that the practical problems of every-day life appear. It is a call to action, to meet the obligations and duties of life, but always keeping in view that spiritual background and the larger purpose of the Universe. Inaction is condemned, and action and life have to be in accordance with the highest ideals of the age, for these ideals themselves may vary from age to age. The *Yugadharma,* the ideal of the particular age, has always to be kept in view.

Because modern India is full of frustration and has suffered from too much quietism, this call to action makes a special appeal. It is also possible to interpret that action in modern terms as action for social betterment and social services, practical, altruistic, patriotic and humanitarian. Such action is desirable, according to the *Bhagavad-Gita,* but behind it must lie the spiritual ideal. And action must be in the spirit of detachment; not much concerned with its results.

The law of cause and effect holds good under all circumstances; right action must therefore necessarily yield right result, though these might not be immediately apparent.

During the 2,500 years since it was written Indian humanity has gone repeatedly through the processes of change and development and decay, experience has succeeded experience, thought has followed thought, but it has always found something living in the Gita, something that fitted into the developing thought and had a freshness and applicability to the spiritual problems that afflict the mind.

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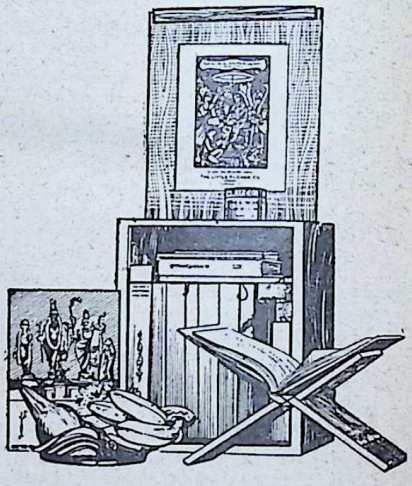

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...Love and affection are emotions which are essentially spiritual....In fact, the bond that existed and still persists between Nehru and the people is really spiritual...

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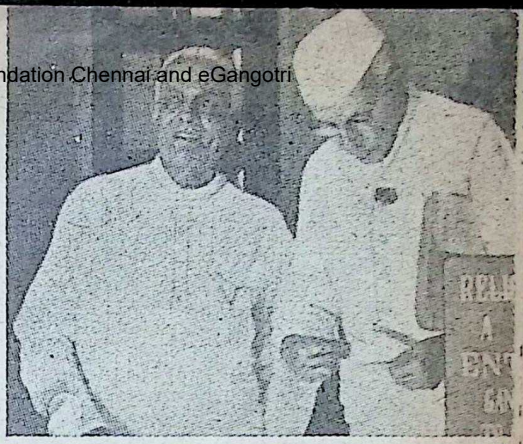
NEHRU

the loved one

DR. R. R. DIWAKAR



HARDLY have the tears of the nation dried up. Hardly have we recovered from the shock which rudely shook us on the 27th of May. The emotion of sorrow still surges in our hearts and the head is scarcely able to gauge the loss suffered by the country and the world.

We call it a sudden shock and yet we had warnings, not one but two. The void now is a reality and no longer a mere idea. It is one thing to conceive and imagine the departure of our loved ones; it is quite another to go through the experience of actual bereavement. Perhaps the analogy is between that of a dream and a fact. It is not without a touch of truth that philosophers call this life a dream, and poets call this world a stage. The whole of existence is an ever-moving process. We rarely realise the progress of this cosmic drama except when we try to see it in perspective. We are engrossed in the innumerable happenings from moment to moment and are lost in amazement at the total immensity. It is, however, the privilege of man to be aware of this continuing infinity as well as of the recurring moments which seem to make it.

Pandit Jawaharlal Nehru was one of those rare gifted persons who, though prominent actors themselves, had the genius to see things and events in the multi-sided perspective of history. Once while making an introductory speech on the occasion of an International Film Festival, Nehru referred to himself as Public Performer Number One! And yet none had a greater sense of history than Nehru.

To him nothing was isolated and no event was happening by itself. The whole drama of human progress towards its distant destination of unity, harmony, brotherhood, and co-operation was ever present to him as in a picture book. It was this that made him the great humanist, he was. He had realised as few others seem to have, that nothing obstructs man at present in his progress more than hatred, the preparation for war and war itself. Once very recently Rajaji said to me that Nehru disliked war almost instinctively. 'A world without war' was his earnest dream. With the dawn of the nuclear age, he was

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doubly confirmed in his conviction of the necessity for non-violence. He was the first to declare as far back as 1954 that India would never use nuclear power for destructive purposes. His call for stopping nuclear tests came as early as 1958. It was this non-violent approach which was at the root of the policy of non-alignment at any risk. His Panchsheela doctrine was the positive side of the essentially non-violent approach he advocated in international affairs. This was a long way and a bold bid from 'balance of power' which rules the diplomatic world today. It was this firm policy adopted by India which made nations look to us in matters of peace and amity.

If the creation of a non-violent world, a world without fear of war was the passion of Nehru in the post-Independence period of India, freedom from political bondage was his ruling motive before freedom came to us. Impatient and impetuous as he was, almost in defiance of elders, he declared for complete independence as the goal and voiced the heart-felt aspiration of the youth of our country. He could not, however, limit his love of freedom only to India. Nehru was nothing if he was not invariably and always international in his outlook. Though his immediate efforts had to be mainly directed to free India from British bondage, his sympathies with struggles against slavery, imperialism and colonialism in any form extended from Spain to China and inspired the youth of every country. While his feet were glued to India, his gaze was fixed on the rapidly changing world. And really what a change in a few years' time? The number of free nation members now in the UNO is 113! The mighty wave of the freedom struggle which overthrew the British in India spread rapidly to other Asian and African countries. Today it might

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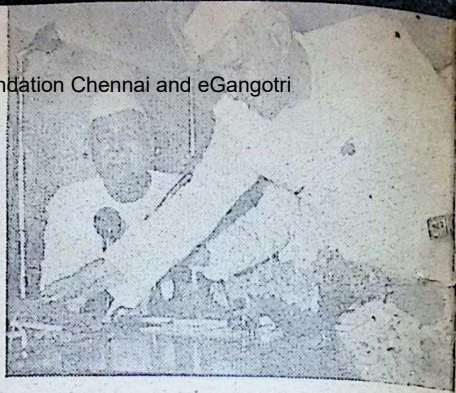

Panditji inaugurating the Delhi Home of the Bhavan, May 1957. With him is Pandit Pant.

Panditji opening the Bhavan's Sardar Patel College of Engineering, Bombay, August 1962.

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ell be said that India and its lea-
ers led the way to this continental
mancipation.

Nehru was intuitively global in his
pproach and his horizon always ex-
nded to the whole of humanity and
s welfare. While he yielded to
one in patriotism, and his
ervices and sacrifices to this coun-
ry have been unparalleled, he was
ssentially an internationalist. He
eralded the age of thinking and act-
ng in the context of 'One World'
which has to come if humanity is to
o forward in this era of science and
echnology.

Nehru was the darling of the peo-
le, not only in India but elsewhere
lso. In life he attracted the biggest
rowds and his death has demonstrat-
d the same. We see people going
nad with sorrow at his passing away.

It is often said that India is a land
f gods of religion, of spirituality.
They say that the homage paid to
Gandhi was natural because he was
ooked upon as a saint. He was a
nan of God and declared it from
ousetops. He walked in the path illu-
mined by divine light. But now it is
roved beyond doubt that India's
eart can respond as splendidly and
enerously to pure human love and
ffection. Nehru often said that he
as not religious in the usual sense.
He seldom took the name of God.
He said that he was no authority
either on spirituality or philosophy.
And yet the homage that is being paid
to him today far surpasses that paid
to great saints and to holy persons
in India.

This is a phenomenon which requires explanation. The only and the obvious reason is the identity which he experienced with the common people everywhere. It is a human experience, no doubt; but it is on a spiritual level, a level and a dimension which is beyond physical proximity, material interests and psychological empathy. It was a sight and also an experience to see Nehru in a surging crowd when every eye would be fixed on him and his eyes would mingle with their sight and both would experience an existence beyond body and mind, an experience of homogeneity, oneness and mutual love.

Love and affection are emotions which are essentially spiritual, whether one would like to call them so or not. In that sense, the bond that existed and still persists between Nehru and the people is really spiritual.

One is reminded in this context of a story when Gandhiji was urgently invited to some religious function. He had no time and had other heavy engagements. So, he pointed to Jawaharlal who was nearby and told the inviting gentleman to take Jawaharlal. The gentleman said that Jawaharlal did not believe in God. Gandhiji immediately exclaimed, 'But his actions are god-like!' What a tribute from a believer in GOD to a believer in MAN!

New ideas cannot be administered successfully by men with old ideas, for the first essential of doing a job well is the wish to see the job done at all.

Franklin D. Roosevelt

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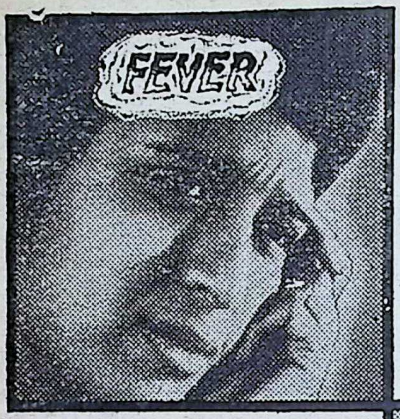

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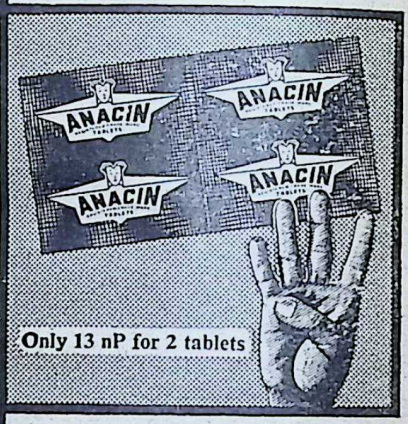

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....India will do Jawaharlal true honour if she assimilates the ideal of selflessness which he represented in her political life....

Peerless Jawaharlal

Mother Sree Rama Devi

JAWAHARLAL'S deity of worship was India and humanity. His sacrifice was his glory, the sacrifice which stood on a higher pedestal than that of the great men of the past, including even the top-ranking spiritual personages. In Jawaharlal's sacrifice, there was no personal motive other than the emancipation of India. In the fervour of devotion to the country, he forgot his own self and became identified with India's millions.

There are great and noble ones who sacrifice everything for the greatest of all aspirations, namely, salvation. But the greater ones are they who sacrifice even that supreme beatitude and place the welfare of humanity far above their spiritual redemption. Such a great son was Jawaharlal.

How can one say that Jawaharlal was not a God-Lover? For him, India was the Manifested Godhead and service of India, the highest worship and union with India's soul the cherished goal. To me, he was God's beloved son, irrespective of whether he chanted the Name of God or not.

I have not seen Jawaharlal with my physical eyes. But in my inner vision, he has always stood as an image of selflessness, worthy of adoration by all lovers of humanity.

Behind the renunciation of spiritual seekers, there is a combination of spiritual forces ever at work—the enlightened dispassion to the ephemerality of the sense world, the intense desire for liberation of self in the Ultimate Reality and the love of the personal deity, God. But, what worked behind Jawaharlal's sacrifice

"My visit here* has given me a peculiar satisfaction and pleasure. The Bhavan has established itself in the hearts of the people...and it is filling a vacuum which exists in Indian life. I am sufficiently impressed—almost overwhelmed—by the variety of activities that go on in this building—activities which normally, unfortunately, are not encouraged in India and there are not too many places in the country where attention is paid to the cultural aspect of our life."

—Jawaharlal Nehru

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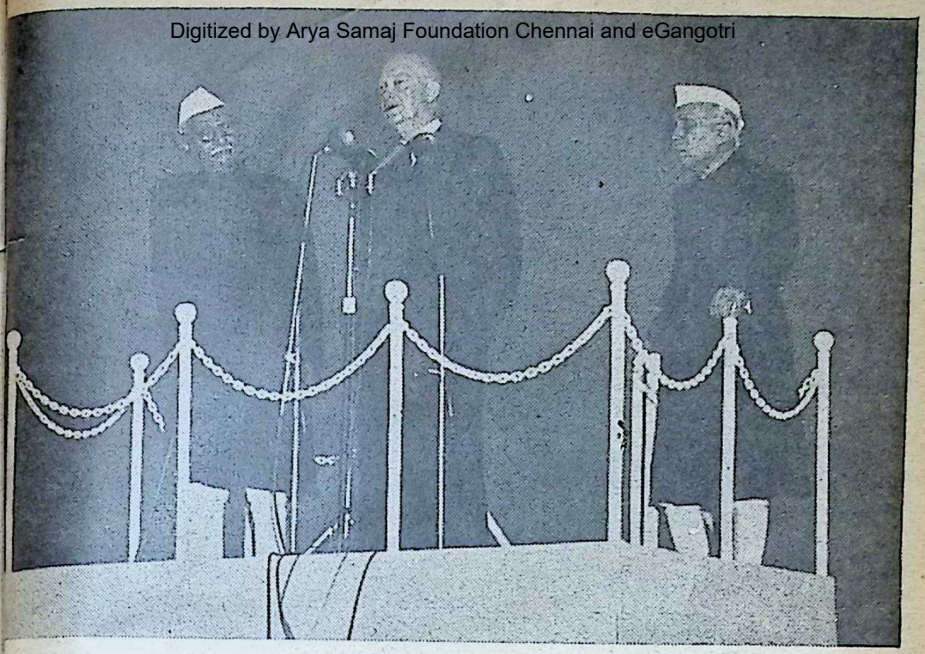

Panditji and Rajendra Babu with President Eisenhower, who always commenced his Cabinet meetings with prayer.

and service? It was his unbounded love for his country.

None in the world, perhaps, has ever commanded such honour, such affection, such reverence, such intimacy, as Jawaharlal did. Unless one gives his love to the whole world, he will not be loved and adored by the whole world. Is it not a proof that Jawaharlal had loved the entire human race?

> **There is no greater religious person in India than Sri Nehru, only he does not express his religious sentiments.**
>
> —C. Rajagopalachari

As a *Desha Bhakta,* Jawaharlal was peerless.

Perhaps, his aged body, which passed through incessant toil of a hard life, could not contain his bubbling universal spirit. Yes, the Spirit is eternal. Though he cast away his body, Jawaharlal's spirit has entered into the soul of India to continue the work towards the realization of the goal which he cherished.

India will do him true honour, if she assimilates the ideal of selflessness which he represented in her political life.

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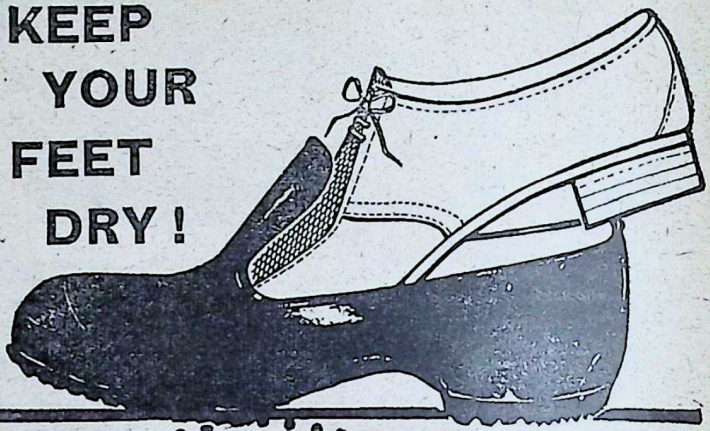

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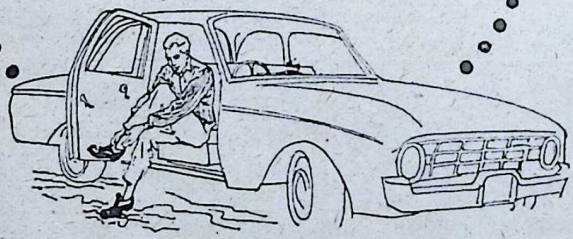

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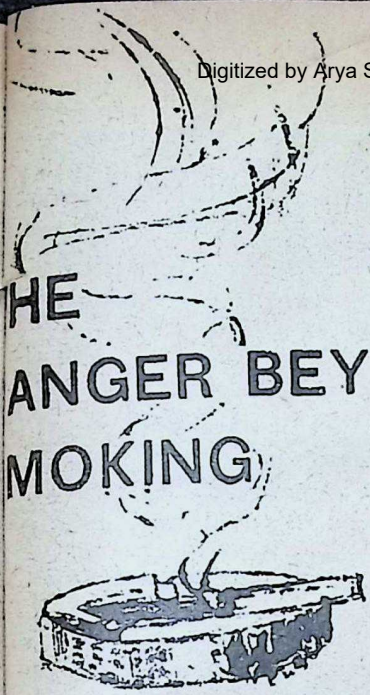

HE ANGER BEYOND MOKING

C. RAJAGOPALACHARI

IT is not about the dangers involved in smoking that I wish to write in this article but about a danger beyond that, about which Norman Cousins has written a thought-provoking editorial in his *Saturday Review* (New York). He quotes a doctor friend of his, a heavy smoker: "I don't need the Government's report to convince me that smoking can cause cancer or bronchitis or various forms of heart disease. I see the evidence almost every day in the hospital wards and among my own patients."

"You know all this and yet you yourself will continue to smoke?"

"Yes."

"Why?"

"I suppose I am like many of m own patients. I have advised them give up smoking but they'd rath not. It doesn't make that muc difference to them if some years a lopped off their life. They real don't care."

"And you feel the same way?"

"Just about."

Nothing can be more dangerous a nation, says Norman Cousins cor menting, than the feeling by a co siderable portion of its people th they really don't care wheth they live or die; and this indifferenc affects the tone and quality of th entire community.

The atomic age has brought a ne attitude of indifference to living dying. The atomic age is not on an age of stock-piling of nuclea bombs and missiles to deliver the at any point in the planet; it is a age of cumulative causes leadin to this grand indifference—the opp site of the instinct of life-preserv tion, for so long an axiom of huma psychology.

Enlightened men substituted th Soul by a humanism which is su pended on itself without any postu late about the soul. The body and i nerves and the hopes of the huma family inherited from history—thes are enough, say the new moralist and no postulates of religion need b called in or defended. *This banish ment of the Soul in favour of th self-sufficiency of the body is potent element in the forces that hav gathered to defeat the instinct fo life.*

If I mention the misrule of goverr ments, it is not to add another argu

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ment to my battery against those in authority, but really to ask people to consider whether the zest for life is now as strong as it used to be in the old days when Government did not seek to manage everybody's affairs and almost all that people earn is collected as taxes for running the State.

The main cause of the growing indifference to living or dying is the loss of faith in anything beyond the body and its pleasures (including, let it be granted, the intellectual pleasures of that part of the body called the mind) —the loss of faith in any spiritual entity other than and behind the body and mind, which "cannot be cut by the sword or burnt by fire or drowned in water" but will continue undying. It is not only thus stated in the *Gita,* but in every scripture of every religion of the world it is taught that the indwelling person is an undying spirit and the body in which he moves about is just a tenement. This postulate of the Soul is increasingly denied, alluringly replaced at first by a yearning for progress, but steadily developing into total negation. When this negation of the Soul is accomplished, the question arises, "Why should I live and why should I worry?" There is no convincing answer to this 'why.' *Nirvana* is available in a score of easy ways, which will bring to a quietus all trouble. There is no need to drown or strangulate oneself; there are now fine and easy drugs to end the worries of life. The time is not unlikely to arrive soon when there will be a big drive to this 'sensible' painless end after an optimum amount of sensuous enjoyment.

Dr. Fruechte of Hanover addressing tobacco addicts, who were under special treatment under his guidance, said to them: "Smoking is an addiction that is not praiseworthy. Amongst anti-social elements and mentally retarded people, and in the lowest income classes, there are one hundred per cent smokers. On the other hand, in the top-bracket of intelligence there are only very few smokers. Among all Nobel prize winners there is not one smoker." These observations ought to go home with young men who begin cigarettes, believing it is good fashion among the elite.

—C.R.

It is not an accident that Sweden, the perfect welfare State, has a high suicide rate—is it not the highest in the world? And when indifference to life has settled down as the mood of young men, what is there to prevent them from "making the best of it" at once? There is nothing to prevent delinquency or any rash adventure provided it yields sensuous pleasure or pleasurable excitement. The cost does not matter, for what greater price can there be than life which has lost all value?

Asuryaa naama te loka
andhena tamasaavrtaah
taanste pretyaabhigachchanti
ye ke cha aatma hano janaah.

Those that deny the soul, thereby kill their selves and consign themselves

(*Continued on page 77*)

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the mystic syllable

PROF. D. S. SARMA

THE syllable *Aum* consisting of three elements, A, U, and M is a symbolic representation, in sound, of Brahman, both the manifested and the unmanifested. And as Brahman and *Atman* are only the objective and subjective sides of the same Reality, *Aum* stands also for *Atman*. The four states of consciousness of the Self are represented by the sounds A, U, M and the syllable *AUM*.

Vaisvanara or the waking state of the Self is represented by the letter A, the first element. *Taijasa* or the dream state of the Self is represented by the letter U, the second element, *Prajna* or the state of deep sleep of the Self is represented by the letter M, the third element. *Atman* or the transcendental Self is represented by the undivided *Aum* (*Aum-kara* or *Pranava*).

This mystic syllable is extensively used in all our *Mantra* literature. Every sacred *mantra* begins with *Aum*. Every sacred recitation is begun with *Aum*. Apart fom all this, *Aum* is highly recommended for meditation on Brahman. In a very significant figure the *Svetasvatara Upanishad* compares *Aum* to a bow, one's own self to an arrow and Brahman to the target. Just as by means of a powerful bow the arrow is shot into the distant target, so also by meditation on *Aum* the individual self is to be shot into the target of Brahman so that it may go and stick there and be one with it.

The most sacred of all the *mantras* which begin with *Aum* is the famous *Gayatri mantra*, which derives its name from the meter in which it is composed. It is so important that it is referred to as *Veda-mata* or the mother of the Vedas and is extensively used not only in initiatory rites and daily prayers but also in all forms of worship, in all purificatory ceremonies and other rituals of various kinds.

A *mantra* is not a magic spell or even a prayer but an embodiment in sound of the Deity that is worshipped and the aim of the *sadhaka* in repeating the *mantra* and meditating on it is to try to become one with

From the author's *Pearls of Wisdom* in the Book University Series

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Prof. D. S. Sarma

the Deity. The *Gayatri* is both a *mantra* and a prayer and its sound and its sense are equally important. It is a prayer in which the worshipper prays for the light of *jnana* or saving knowledge—not for himself alone but for all. And it is also a *mantra* which embodies the Deity that is invoked.

The Deity in this case is *Savitr*—the mystical Sun, the light of all lights, *jyotishamapi tajjyotih,* as the *Gita* puts it—who symbolises the highest Brahman. That is why the initiation into the *Gayatri mantra* at the time of the *Upanayana* is called *Brahmopadesa*. By constantly repeating the *mantra* and meditating on it the earnest *Sadhaka* tries gradually to partake of the eternal Divine Consciousness and thus fulfil himself. Such a transfiguration we consider to be the highest aim of religion. The sacred *Gayatri mantra* is thus both a prayer of the highest type and a *mantra* of supreme significance.

सर्वे वेदा यत्पदमामनन्ति
तपांसि सर्वाणि च यद्वदन्ति।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥

That word which all the Vedas declare, which all austerities proclaim, and which men desire when they lead the life of religious students—that word, I tell you briefly. It is *Aum*.

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम्।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥

This syllable is indeed Brahman; this syllable is indeed the highest; he who knows this syllable—whatever he desires will be his.

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम्।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥

This is the best support; this is the highest support; he who knows this support becomes great in the world of Brahma.

Ka. U.

तस्मै स होवाच। एतद्वै सत्यकाम परं
चापरं ब्रह्म यदोङ्कारः।
तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति।

To him he said, "Verily, O Satyakama, this syllable *Aum* is both the higher and the lower Brahman. Therefore he who knows it can reach by its support either the one or the other."

P. U.

धनुर्गृहीत्वौपनिषदं महास्त्रं
शरं ह्युपासानिशितं सन्दधीत।
आयम्य तद्भावगतेन चेतसा
लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥

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Taking the Upanishad as your w, as your great weapon, fix on it arrow sharpened by devotion, and n, drawing it with a mind con- ntrated on That, hit the target of t Eternal, O friend.

वो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते। मत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥

Aum is the bow, one's own self is arrow and Brahman is said to be aim. It should be hit by a man o is undistracted. And like the row he should become one with

Mu. U.

ः ओं ॥ ओमित्येतदक्षरमिदं सर्वं तस्योप- ख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार । यच्चान्यत्त्रिकालातीतं तदप्योङ्कार ॥

Aum—this syllable is this whole rld. Its explanation is:—

The past, the present and the ture—all this is only the syllable *um*. And whatever else there is that nscends the threefold time—that too only the syllable Aum.

Ma. U.

मित्येतदक्षरमुद्गीथमुपासीत ॥ ओमिति द्गायति तस्योपव्याख्यानम् ॥

One should meditate on the syll- le Aum, called the *Udgitha,* for *Udgitha* (a portion of the *Sama da*) is sung beginning with *Aum.* this syllable the explanation is:—

ां भूतानां पृथिवी रसः पृथिव्या अपो ः अपामोषधयो रस ओषधीनां पुरुषो रसः षस्य वाग्रसो वाच ऋग्रस ऋचः साम रसः म्न उद्गीथो रसः ॥

The essence of things here is the rth; the essence of the earth is water; the essence of water is plants; the essence of plants is man; the essence of man is speech; the essence of speech is the *Rig Veda;* the essence of the *Rig Veda* is the *Sama Veda;* and the essence of the *Sama Veda* is the *Udgitha.*

स एष रसानां रसतमः परमः परार्ध्योऽष्टमो यदुद्गीथः।

It is the best of all essences—the highest, the supreme, the eighth namely the *Udgitha.*

तेनेयं त्रयी विद्या वर्तते। ओमित्याश्रावय- त्योमिति शंसत्योमित्युद्गायत्येतस्यैवाक्षरस्या- पचित्यै महिम्ना रसेन ॥

By this does the threefold knowledge proceed; saying *Aum* one recites, saying *Aum* one orders, and saying *Aum* one sings aloud all in honour of that syllable with its greatness and its essence.

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद। नानातु विद्या चाविद्या यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति खल्वे- तस्यैवाक्षरस्योपव्याख्यानं भवति ॥

He who understands it and he who does not—both perform the same sacrifice. But knowledge and ignorance are different. What one performs with knowledge, faith and meditation becomes more powerful. This indeed is the full explanation of this syllable.

वन्हेर्यथा योनिगतस्य मूर्ति
र्न दृश्यते नैव च लिङ्गनाशः।
स भूय एवेन्धनयोनिगृह्य
स्तद्वोभयं प्रणवेन देहे ॥

As the form of fire which is latent in the wood is not seen, nor that

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subtle form destroyed but may be seized again and again from the wood by means of a drill, so it is in both cases. The Self has to be seized in the body by means of the *Pranava* (the syllable *Aum*.)

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासाद्देवं पश्येन्निगूढवत् ॥

By making one's body the understick and the syllable *Aum* the upperstick, one can, by practising the drill of meditation, see God like the hidden spark.

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ।

Om Tat Sat—this is the three-fold symbol of the Absolute. By means of this were ordained of old the Brahmanas, the Vedas and the Sacrifices.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥

Therefore with the utterance of the word *Aum* are the acts of sacrifice, gifts and penance, which are enjoined by the scriptural rule, always begun by the expounders of the Veda.

B. G. XVII, 23, 24

A happy life must be to a great extent a quiet life, for it is only in an atmosphere of quiet that true joy can live.

—Bertrand Russell.

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K. M. MUNSHI

KRISHNAVATARA

CHAPTER XLIX

he Master Decides

HE town of Kampilya was in high festive mood. It was celeating the *swayamvara* of Draupadi d her forthcoming marriage with juna, the son of Emperor Pandu Hastinapur.

In the camp of the visitors, there re many broken-hearts and disapinted ambitions. A few guests were llen, while many were happy that e Five Brothers were all alive and e of them had secured the Princess Panchala. All were busy calculat- what shifts the balance of power Aryavarta would follow from this iance.

While the royal palace in Kampilya s decked out for the festivities, ere was gloom over the few people o sat closeted in the throne room King Drupad. It was a strange thering. King Drupad sat leaning ainst the throne, with his head in his hand, despair in his eyes. Dhristadyumna sat by his side to the left, frowning. Saatyajit and Shikhandin sat behind him, anxiously looking on. Next to them sat Draupadi, with a miserable look, with the white-haired Kunti looking sympathetically at her, and two ladies of the royal family by her side.

To the right of King Drupad sat Krishna, his usual collected self, smiling with understanding. Next to him sat the Five Brothers—Yudhishthira in placid dignity; Bheema, trying to look serious though enjoying the gloom which pervaded the room; Arjuna, anxious and unhappy; Nakula, irritated; Sahadeva, detached as befitted an oracle.

In front of the King sat the Master on a wooden plank covered by the skin of an antelope, with the old Munis, Yaaja and Upayaaj, to his right and Dhaumya and Jaimini on the left. Guru Sandipani sat near the old Munis.

On Arjuna winning the contest, Krishna Dvaipaayana Veda Vyas, the Master, who was awaiting the result of the *swayamvara* at a nearby *tirtha*, was immediately invited to come to Kampilya. He arrived that morning with Dhaumya and Jaimini, and was received at the pier by a crowd of kings, Brahmans and people, headed by King Drupad and Krishna Vaasudeva. The Master came walking from the river-side to the palace through crowds come to seek his blessings.

On arrival at the palace, the Master was invited to join the family conclave on an urgent problem, too terrible to contemplate, which had marred the festive outlook of the royal family and which had been closely guard-

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ed from the public so far. The doors of the throne room were closed, Minister Udbodana standing guard outside to see that no one eavesdropped.

'Noble King, you all seem to be very unhappy. What is the reason?' asked the Master, who could sense that a matter of life and death was oppressing the minds of all. His understanding smile invited frankness. Then, with a broad smile, he added: 'The *swayamvara* has been the greatest triumph of your life, noble Drupad. It is also a crowning achievement of noble Vaasudeva,' and he flashed a smile at Krishna. 'Everyone in Kampilya is in a festive mood. The whole of Aryavarta, I am sure, would feel the thrill of joy. Should you be necessarily so miserable?'

Drupad removed his hands from his brow, looked at Krishna and with bitter emphasis, said: 'I wish I had not held this *swayamvara.* It had been the greatest misfortune of my life.'

'But, what is the matter?' asked the Master persuasively.

'Matter? These Brothers want my Krishnaa to marry each one of them. Whoever has heard of a wife having five husbands? It is gross *adharma,*' said Drupad, choking with indignation.

'But, how did this difficulty arise?' asked the Master, trying to understand the situation.

'It was my doing, luckless as I am,' interrupted Kunti in a tearful voice. 'When Arjuna brought Draupadi to the potter's house where we were living, he said from outside: "Mother, I have brought alms—very valuable alms indeed." The foolish woman that I am, I thought that it was the usual *bhiksha* which he had brought, and said from inside the house: "My son, divide whatever you have between all the brothers equally." Then, when I saw that it was a wife that he had brought, I was shocked. However, my sons have never allowed my word to remain unfulfilled. It has been a life-long pledge of theirs,' she added and wiped a tear.

'Now, let me understand the whole position,' said the Master in a very soft and persuasive voice. 'Arjuna won Draupadi in the *swayamvara,* isn't it? She wanted to marry the best archer in Aryavarta. He has now come. Apart from Kunti's word, is there any other difficulty, Arjuna, my son?'

Arjuna looked up and replied in a sad voice: 'Venerable Master, I won her as a bride, no doubt. But how can I marry when my elder brothers remain unmarried? It is against the eternal ordinance of *Kula dharma.* I would never do it. So I requested the Eldest to accept her.'

'Arjuna, in a way you are right,' said the Master broadly smiling again. 'Why don't you marry Draupadi, Yudhishthira?' he asked, turning to the eldest of the Five Brothers.

'I did not win her at the *swayamvara.* Arjuna won her and she has chosen him as her husband. How can I filch her from my younger brother?' asked Yudhishthira.

'What about Bheema?' asked the Master and turned to Bheema with a smile.

'Even Bheema would not accept her,' said Arjuna.

'Yes, he is already married,' said the Master with a loud, jovial laughter,

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which lightened the gloom in the atmosphere.

'He would not marry an Arya wife until the Eldest was married,' interjected Arjuna in an unhappy voice.

'He is right,' said the Master. 'A Rakshasi is a different matter altogether, isn't so, Bheema?' asked the Master with a chuckle, turning to Bheema.

Bheema laughed aloud, a laugh which fell on others' ears as inopportune. 'I had to marry the Rakshasi. Mother enjoined me to do it. It was an *aapadhdharma*—a way dictated by a calamity. If I had not married her, the Rakshasas would have eaten us all up. I assure you,' added Bheema, with an irrepressible chuckle, 'I married the Rakshasi as a pious duty to save six lives.' Then he winked at the Master like a mischievous boy and added: 'Not that I had any fascination for Hidamb*aa*.'

The Master laughed outright. 'Don't tell me that, my son,' he said, and pointing a warning finger, added: 'I have not forgotten the way you stole to her bed in the middle of the night.'

General laughter followed this sally. The Master had worked a miracle. The sense of oppression in the room was lifted.

'Now, tell me, Yudhishthira, what solution you propose? You are a wise man,' said the Master.

'Mother's word, though spoken unconsciously, is the only true solution. We, all the five, should marry Draupadi,' said Yudhishthira.

'Great God,' interjected Drupad, with a loud shy. 'My daughter to be a woman common to five men! Shocking!'

'No, never will I allow my sister to marry five brothers,' said Dhristadyumna angrily.

Krishna, with one of his irresistible smiles, intervened. 'Venerable Master, it is a very serious matter. It involves the prestige of the noble King and the future of Draupadi. The future of the Five Brothers also is in the balance. Calamity either way. If the solution which Yudhishthira has suggested is accepted, it will mean a stigma on the whole family of Bharat, and a setback to the brothers' career. If, on the other hand, Draupadi rejects Yudhishthira's solution, it will be the greatest calamity that can overtake Aryavarta. All that the noble King has worked for and all that I have done during this one year will go in vain. Either way, *dharma* would be in danger.'

Draupadi, who was shedding tears all the time, broke into sobs. However, she could not help exclaiming: 'Five husbands! Oh, Great God!' She hid her face in her hands, sobbing violently.

'Yudhishthira, what have you to say?' asked the Master.

In his balanced and dignified way, Yudhishthira replied: 'Venerable Master, you know me well. I will not make a suggestion without deliberation. All my life I have tried to speak the truth and to live up to it. I have never allowed sin to enter my mind. And I think the only solution is the one which I have suggested. The Princess of Panchala should be [illegible] of us.'

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'It is *adharma,*' burst out Dhristadyumna.

'It is not *adharma,*' quietly contradicted Yudhishthira. 'In the days gone by, Jatilaa, the daughter of Sage Gotama, the foremost among virtuous women, was married to seven brothers who were rishis. Also the ten Prachetas brothers, all men righteous and pure, had one wife between them. So says the ancient tradition. If my suggestion finds favour with the noble King, we will not be departing from it.'

'Would ever the ancient laws of the Aryas sanction a marriage with five husbands as *dharma?*' asked Dhristadyumna, shocked at what Yudhishthira had said.

The Master smiled at Dhristadyumna in a disarming manner and turned to Yudhishthira. 'My son, you are very well informed in the ancient traditions of the Aryas. What you say is quite right. According to the ancient laws of the Aryas, brothers can, if circumstances so dictate, marry one wife between them. They do it even now. I have seen that among the Aryas in the hills.' And the Master again smiled broadly. 'Such marriages prove successful if the wife is wise and the husbands considerate.'*

'How can a woman be married to more than one brother? And how can she remain a *sati* that every Arya noble woman should be—a wife, chaste, devoted and dedicated, who could bring down the gods at her feet?' interjected Dhristadyumna.

Drupad, bewildered, looked at his son helplessly.

'You are right, Dhristadyumna,' said the Master. 'A dedicated wife, a *sati,* is the root from which springs strength and discipline which make life righteous,' continued the Master with an indulgent smile, holding up his right hand in a gesture of a teacher, bringing the tips of the thumb and the forefinger together.

'Then, O Venerable Master, why do you approve the *adharma* which Yudhishthira suggests?' asked Dhristadyumna.

'What is *adharma?* We must find it out, noble Prince,' said the Master. 'The divine sages have ordained that around the dedicated wife alone revolves the family. If she falls, the family falls with it. Children grow up in unrighteousness. Chaos follows. Men and women begin to live worse than animals—a prey to all-devouring lust. Any disregard of the *kula dharmas,* therefore, leads to destruction.'

'Does not the suggestion of Yudhishthira destroy the *kula dharmas* altogether?' asked Dhristadyumna.

The Master paused for a moment, the others waiting for him to speak. He continued: 'Noble Prince, lust, as I said, is an all-devouring fire. It reduces every noble urge to ashes. The animals are saved from it, for the gods have given them instincts to regulate it. Men and women, however, have no such instincts. They can only escape it through the alchemy of the marriage tie. You know what the ancient sages have taught. The seven steps which the wife takes with her husband around the sacred

* A note on similar polyandrous practices in modern India is appended to the next Chapter.

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ire, make man and wife one. They become the bone of each other's bones, the blood of each other's blood, the skin of each other's skin, each living in and for the other.'

'But how can one woman married to five husbands, perform that alchemy?' asked Drupad.

'Have a little patience, noble King,' said the Master. 'Remember, men and women are not perfect. Their weaknesses have to be taken into account. They have to be protected against the temptation to succumb to promiscuous lust. So, the ancient sages have provided aapadhdharma, sanctifying unfamiliar ways of marriage in unforeseen calamities.'

The Muni Yaaja said: 'That is true, the best of Sages.'

'If the husband dies and the wife cannot cheerfully join him on the funeral pyre, she may feel the need of marrying again,' said the Master. 'The divine sages, therefore, have laid down that she can marry again and be a *sati*, a dedicated wife again.'

After a little pause, the Master resumed. 'You know, noble King, that *Niyoga* is all too common in our midst. It is sanctioned by *dharma*. By that ritual, a childless widow can seek the company of her deceased husband's brother or a learned Brahman, to beget children. It must not be a matter of lust, but a religious duty.'

'But surely not more than one husband at the same time!' exclaimed Dhristadyumna.

'Wait,' said the Master, raising a warning finger. 'In the same way, if a great calamity has to be avoided, a woman can marry more than one brother, say the divine sages, provided her devotion to each of them is equal and her dedication to all the brothers absolute and unreserved.'

'We have got a great calamity facing us, indeed,' said Drupad.

'Noble King, you are right,' said the Master. 'V*aa*sudeva has well put it. It is a calamity. The Five Brothers have just emerged into life. They are still to win their heritage. They have to face the implacable hostility of Duryodhana and the wiles of Shakuni, and perhaps the whole power of Hastinapur. Can we afford to give up the fruits of *swayamvara* and try to secure another husband for Draupadi's hands?'

'That is the difficulty, I know,' said Drupad. 'Oh, Master, I don't know what to do. Please guide us. You are the fountainhead of *dharma*.'

'Noble King, you are wrong in asking me to find a way. Krishn*aa* Draupadi will find a way for herself. It is her choice,' said the Master, looking at Draupadi with his parental smile of indulgent affection.

'She will never choose five husbands, I can assure you,' said Dhristadyumna.

The Master laughed. 'You are so impatient, my son.'

'How can Draupadi solve the problem when all of us have failed to find it?' asked Dhristadyumna.

'Master, please don't put this difficult question before this unfortunate daughter of mine,' said Drupad. 'She has been sufficiently miserable these days. She has been crying all the time.'

'Noble King, you have forgotten that a daughter is a child only in her father's house. The moment she becomes a wife, she develops the sense to deal with all problems. You do

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not know women, for instance as my son Bheema knows. Hidamb*aa* managed him so well,' said the Master, again introducing an element of lightness.

Bheema could not help smiling broadly and said with a wink: 'Master, how do you know all about women?'

'I know it by having dealt with wicked men like you,' said the Master, again with a hearty laughter. Then he turned to Draupadi. 'My child, don't cry. Don't become helpless. You are a brave young woman.' Then he turned to Drupad and commented: 'Noble Drupad, your daughter is Goddess *Shri.*'

'Master, what can I say?' asked Draupadi.

'You alone have the right to decide, Draupadi,' said the Master. 'Three ways are open to you. I hope these venerable Munis will bear me out,' he turned to Yaaja and Upayaaj.

'Lord of ascetics, we hear,' said Upayaaj.

Everybody waited in respectful silence.

'I will tell you the first way open to you, my child,' said the Master. 'Accept the *swayamvara,* regardless of the difficulties that have arisen. You have selected Arjuna as your husband. He has pledged himself to marry you. If you marry him, you will be happy, I have no doubt. He would be a good, loyal and devoted husband. With you by his side, he will no doubt be able to carve out a career for himself. He may live here with your father, or he may go with noble V*aa*sudeva. Wherever he may be, he will be good as a husband, great as

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a warrior and righteous as a man.'

The Master paused and then continued: 'But remember, he would have broken the vow that the Five Brothers have observed so far—always to fulfil their mother's wishes. Draupadi, you do not know Kunti.' The Master then turned to Kunti. 'She is the most wonderful mother ever born. She has lived only for her sons. By her love, she has knit the five into one. Departing from her wishes, Arjuna would have broken this oneness. And without it, the Brothers will never be able to meet the wickedness of Duryodhana, as they have done so far. Without it, they will never attain the status of Chakravartis—which I am sure they would attain some day, if they remained united.'

After a pause, the Master continued: 'Don't forget that throughout life, Arjuna will carry a deep wound in his soul that for you—his wife—he had had to be untrue to his mother and brothers. You may be happy with him alone, but your husband's heart will be torn by regrets. Remember, Draupadi, no man, in his heart of hearts, forgives a wife who separates him from his parents.'

Everyone heard the Master attentively. The old Munis, Yaaja and Upayaaj, nodded their heads in assent, muttering "*Sadhu, Sadhu*" whenever the Master paused. Draupadi heard the Master, her eyes brimming with tears, suppressing sobs which threatened to burst out every moment.

The Master continued: 'Let us examine the second way that you can take. You never bargained for this calamity. If your the noble King and your brother feel strongly about it, let us reject Arjuna. It will be a brave decision and a right one. But your father would then have broken his pledge of giving his daughter to the winner of the contest at the *swayamvara;* he would have been put to shame before kings and men. The aim of his life to triumph over Drona would have been frustrated. Arjuna—why, all the Five Brothers—rejected by you, will be just castaways of life. They would no longer have the support of Panchala's noble King, your father. They will be easy victims of Duryodhana's enmity. And what will be your lot? You were a divinity at the *swayamvara,* coveted by kings; you would remain a rejected bride whom few would care to win.'

At this, Drupad frowned. Dhristadyumna's eyes burnt with smouldering anger. Draupadi was shaken by irrepressible sobs.

'Now, let us look at the third way,' said the Master. 'If you marry the Five Brothers, as Yudhishthira suggests, many people will scandalize you and call you unchaste—and no higher disgrace for a woman in the eyes of the gods and men. You will be disowned by the princesses of your rank and scorned by your own maids. Wedded to the Five Brothers, you will be tortured day and night by the thoughts: "Do I fail to please one or the other of them? Am I partial to one to the exclusion of the others? Am I sharing my favours equally? Am I making them jealous of each other? Will they all feel happy with me?"'

The Master, looking at Draupadi, smiled and laughed: 'My child, you

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don't know how difficult it is to please one husband. Your problem will be to please five.'

'You are right, Master', said Drupad, carried away by the way the Master put it. 'My poor Krishn*aa* will always be unhappy.'

'Then, look at it this way, Draupadi,' said the Master. 'You will get Kunti as a mother to you—and no more loving mother was ever born. You will have as husbands, the Five Brothers—loving and considerate—united in will and deed. Their strength would have been cemented by your undivided devotion. They will then be strong enough to withstand the malice of Duryodhana and the wiles of Shakuni. They will either rule the Kurus or establish an empire for themselves. And I assure you, my dear child, if they remain together, they can be the greatest Chakravartis known to men.'

The Master looked at Draupadi, paused and moved his hand over his flowing beard. The others waited intently for him to continue. Then he resumed: 'You would not have married only the Five Brothers; you would have married *dharma,* whose instrument they will be. The aim for which your father has lived, will be fulfilled. The *swayamvara* would have been a unique triumph. The hope of V*aa*sudeva to establish an empire of *dharma* would have been justified.'

Everyone heard the Master in breathless silence. Even Draupadi's tears were dried. Throughout, the Munis continued to nod their heads in assent.

'Think for a moment, my child,' continued the Master. '*Dharma* often presents a conflict of ways. When it does, a righteous soul has to find the way which savours least of *adharma.* Yours is the choice, Draupadi, and never was a woman confronted with a more difficult choice, I know. I myself would not have liked to be in your place—not that I can be a bright young woman like you, however much I try.' And the Master laughed loudly. Everyone laughed—even Dhristadyumna, at the possibility of the Sage being a young woman.

'You are a brave woman,' continued the Master. 'Make your choice and wisely. Think over all that I have said. Perhaps you would like us to postpone our consultation till you are able to make up your mind. But, remember, yours is the decision; it will count with me, and I am sure, with the noble Drupad, the Five Brothers and V*aa*-

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"...may you be blessed, my child..."

sudeva, your adopted brother, who has staked his life on the success of your *swayamvara.*'

'I don't want any time,' said Draupadi, helplessly clutching at her throat. 'If these difficulties come to be known, it will mar the joy of all the people and our enemies will laugh at us.'

'What do you say, Dhristadyumna?' asked the Master. 'Should we take the decision now or postpone it?'

'No postponement, please, Master, I beg of you,' said Dhristadyumna, surrendering to the Master. 'We do not want evil rumours to spread. Whatever be the decision that we take, it must be taken now and here, once for all. I am sick of doubts.'

'I agree with Dhristadyumna,' said Drupad. 'We must decide now and here, and go out with one mind. I have suffered enough these days and I do not want to suffer any longer. We must take the decision now.'

'Not for you to decide it, noble Drupad,' said the Master with a pleasant laugh. 'It is for Draupadi to take the decision,' he corrected.

'Yes, yes, I am sorry I said *our* decision,' said Drupad. 'Master, you rightly pointed out that the decision must be hers, for she will have to face the consequences.'

'My child, which way will you take?' asked the Master in a coaxing voice.

Draupadi looked down for a moment, looked up at the Master's friendly face, his eyes full of understanding. Then she looked at the Five Brothers. She could see that an anxiety was writ large on the face of each one of them.

Then she looked at Kunti, so good,

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so trusting, so affectionate, her eyes giving her a warm welcome, a little tremor of her eyelids indicating that she was afraid of her making the wrong choice. She felt that life would be worthwhile with a mother like this, and with the Five Brothers she would be the architect of *dharma* in Aryavarta.

Then she looked at Krishna, who, by a glance, conveyed the message that whatever her decision, he would stand by her. She had decided to go through the *swayamvara* with faith, as Govind had said, and this was a part of it. She must not waver in her resolve.

She looked up, wiped a tear and said: 'Venerable Master, I have made up my mind.'

'What is it, my child?' asked the Master.

'I will take the third way you have shown. I will marry all the Five Brothers according to ancient rites,' said Draupadi and broke down under the strain of the very effort she had made. She prostrated herself before the Master.

'May you be blessed, my child,' said the Master, placing his huge, rough hand on Draupadi's lovely head. 'Didn't I tell you, noble Drupad, that she is *Shri* herself?'

'So be it,' said Kunti, her maternal instinct overflowing, and clasped Draupadi in her arms.

'So be it,' said King Drupad with a sigh of relief. 'The knot which the gods have tied, no man can cut.'

Krishna smiled. Draupadi had won for him an empire of *dharma*.

[*To be continued*]

AT

HOLY MOTHER'S FEET

with

a biographical introduction

by

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WHERE VALMIKI LIVED

G. KRISHNA RAO

THE village of Koyambedu is situated some six miles to the est of Madras City and convenient- on the Bangalore Road. It is a pity at this sleepy village goes unnoticed the world at large, especially by e inhabitants of the metropolis, who e badly in need of a retreat to es- pe every now and then from the n and bustle of the city.

A place of mythological and his- rical importance, it has now been rgotten and has paled into insigni- ance. According to the *sthal- urana*, in times earlier to the days *Ramayana*, Lord Siva, captivat- by the picturesqueness of this ace, enshrined himself there as a *ayambhu Linga*.

According to tradition this was the ace where the *ashram* of Rishi almiki stood. It was here that akshmana, at Rama's behest, left naki who was then full with child. everybody knows, Sita was taken re of by the Maharshi and was delivered of Lava and Kusa. Sage Valmiki imparted to them all the instructions necessary for princes, including *dhanurveda*, though without letting them know that they were born to the purple.

As fate would have it, the ceremonial horse intended for *Asvamedha* sacrifice by King Rama came to the vicinity of Valmiki's *ashram* in its triumphal course. The twins overpowered the horse and led it away after vanquishing the whole army of Rama. Now Rama himself hastened to the battle field with his brothers. Neither side could realise that this was a battle between father and sons. Rama was defeated too and lay unconscious in the field.

Exuberant with joy and pride Lava and Kusa went to their mother with the horse and narrated the great story of their victory. Sita easily understood what had happened and was dismayed. Had her sons committed parricide? Once again sage Valmiki came to her rescue. He revived Rama and all his warriors by sprinkling holy water from his *kamandala*. What had been a battle field turned all of a sudden into a scene of happy reunion.

Legend has it that Lava and Kusa prayed to the *Svayambhu Linga* here to expiate for the sin of having fought against their own father. Hence the

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name of the place became Kusalavapuri which later became Kosainagar and is now Koyambedu.

The Lord also assumed the name Kusalavapureeswara. We need not confuse our minds about geographical details and historicity when we deal with our *itihasas* and *puranas* for they happen more in the soul of men, and cannot be limited by time and space. So, "believing where we cannot prove", we are filled with holy memories at the sight of Koyambedu.

Two temples, both of considerable antiquity, found there near each other, are ascribed to the early Chola period. Kusalavapureeswara temple is more popularly known as Kurungaleeswara temple. The other temple, which is just by the side of the Siva temple is dedicated to Vaikuntavasa Perumal. According to tradition, the image of Vishnu here was worshipped by sage Valmiki.

We may, in passing, mention an interesting legend about the construction of the Vishnu temple. King Jayamkonda Chola wanted to consecrate a temple to Kusalavapureeswara and entrusted the task to one of his ministers. The minister had Vaishnavite leanings. So out of the funds earmarked for the construction of the Siva temple, he built this temple for Vishnu.

The epithet Jayamkonda, which is a title denoting great victory, wa assumed by at least two Chola king Raja Raja Chola (969-1011 A. D. and Rajadhiraja (1055-62). Perhap the Jayamkonda Chola of thi legend is the king Raja Raja Chol himself.

The Siva temple is the more im portant of the two temples and ha greater architectural attraction. Beside various episodes from Saivite liter ature 'there is a sculptural depic tion of Lava and Kusa with the hors intended for sacrifice. The *Svayam bhulinga* is unique. That it faces nort is unusual. More so is the fact that th vertical projection of the *linga* abov the *aavudaiyar* is hardly about thre to four inches.

The walls of this temple abound i inscriptions. Most of these (11 out o 14) belong to the regional years 2 to 37 of Kulothunga the First, whc ascended the Chola throne around A.D. 1070. The other insriptions ar of a comparatively later date. The Vijayanagar king Bukkaraya also took a special interest in Kosainagar It may be noted that Arunagirinathar has extolled the Subrahmanya here in one of his hymns.

Both these temples are now in a state of dilapidation and need urgent renovation. It is heartening to note that work in this direction has started.

I do not think any person can understand India or her people fully without possessing a knowledge of the two magnificent epics that are India's pride and treasure.

—Jawaharlal Nehru.

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DEMOCRACY HAS DONE IT

John Strachey

WHAT especially concerns us here is democracy. The first thing to tice is the curious fact that both les claim that they are democracies d that both deny that the societies the other side of the great divide e democracies. One can deduce mething from this peculiar fact. ce both sides claim to be demo- acies everybody must agree that mocracy is a highly important and hly desirable thing: otherwise th sides would not claim it for emselves and deny it to their op- nents. It is evident that everybody ards democracy—whatever it is— something which human societies ght to possess. But evidently also ch side defines democracy quite ferently, for both the economic d political systems of each side ve very different characteristics. ey can hardly both be democratic nder any one definition of demo- acy.

The approach will be to examine e claims and counter-claims of the est and the Communists. Now am a practical, working politician, not a professor of political theory; so if you expect a learned discussion on the history of democracy, on democracy in the ancient world, on the Greek City States, for instance, or again on Rousseau's theory of the General Will, you will be disappointed. I am concerned with what we in the middle of the twentieth century mean when we talk about democracy.

After all we must mean something, for we are all continually saying that this country is a democracy and that country is not. But we in the West on the one hand, and the Communists on the other hand, claim the title of democracy for quite different countries. Well then, what do we mean by this word democracy which we all bandy about?

I can tell you what I mean when I call a country a democracy. I mean that in a democratic country the adult citizens attempt—let me repeat that word, attempt—to govern themselves instead of being governed by some authority over which they have no control.

The first thing I want to say about

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that definition is that for a people to govern itself is an exceptionally difficult thing. Indeed I am going to put it to you that it has only proved possible, hitherto at any rate, for people in large, complex, modern communities, such as ours, to govern themselves in an indirect way. They have only been able to govern themselves in the sense of being able to choose the kind of government they want. And even this indirect form of self-government needs the establishment of careful and subtle political and social arrangements. But I am also going to put it to you that to achieve even this degree of indirect self-government, which is all anybody has achieved so far, is immensely important. As a matter of fact I have come to believe that the establishment, preservation, and development of democracy in this sense, rather than the question of what kind of economic system is best, has now become the main question in the public life of the world.

●●●

One must look for some other explanation of the fact that, especially in the last 20 years, the standard of life, in the broadest sense of the word, of the wage-earners in the Western societies has incontrovertibly gone up, not down. Well, what is the explanation? Why is it that Marx's prophecy of ever-increasing misery, which must have seemed thoroughly reasonable and sensible when he made it, turned out to be wrong? I have no hesitation in saying that the explanation is to be found in the increasingly effective use of their democratic institutions by the mass of the wage-earners of the Western societies. It is democracy which has done it. The Western capitalist employers have not had a change of heart; they still work, and must work, their industries in order to make the maximum amount of profit. They do not like paying higher wages to their workers, or working these shorter hours. By and large they have been impelled to do these things by the wage-earners themselves. It is the fact that the wage-earners in the democracies have been able to organise themselves, both politically and industrially, that has done the trick.

I will discuss below the question of exactly how democracy has enabled the wage-earners to increase their

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standard of life, and the extent to which it has been the right to vote and to choose the kind of governments which they preferred as against the extent to which it has been the right to organise in trade unions, which has enabled them to do this. On the whole, the direct instrument has been trade unions. It is trade union pressure—collective bargaining—which has pushed up wages much above that subsistence level beyond which Marx believed they could not go. But on the other hand, I do not think that we ought to underestimate the importance of the right to vote. For the trade union instrument could never have been used—the trade unions would have remained small, weak, helpless bodies—unless the workers had had the power to vote into office governments which would recognise the trade unions and make their work possible.

There is another very important factor in the rise in the standard of life of the wage-earners: taxation. Slowly, but in the end inexorably, the pressure of the wage-earners has driven the governments of the Western democracies to undertake a substantial re-distribution of the national income by means of taxation. A few British figures. In Marx's day, over 100 years ago, there was no such thing as income tax. In his old age there was an income tax of 6d. in the £1. To-day that tax is 7s. 9d. in the £1, with a much higher rate on all incomes over £5,000 a year. Again, in his day, the rich man in Britain could leave all his money to his children. Today, the really rich man, the millionaire, has to pay some 80 per cent of his fortune when he dies to the Government (although there are a good many ways of avoiding some, though not all, of this tax). Again, companies' profits were not taxed in Marx's day. Today every company in Britain has to pay almost exactly one-half of its profits to the government. These rates of taxation really do make an appreciable difference to the way income is distributed—for out of the money thus collected, quite a lot (though not all) of those social services, pensions, insurances, national health services, and the like, which are today a most important part of the wage-earners' real incomes, are paid.

[*From: The Challenge of Democracy.* Courtesy: *Encounter*]

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SRI SUDHIR GHOSH, Member of Parliament, New Delhi:—"I owe Professor R. T. Thevar a debt of gratitude. I have not had the privilege of meeting him personally. My good friend and colleague in Parliament Mr. A. D. Mani, Editor of the Hitavada, told me about Professor Thevar and his spiritual gifts. I have faith in the power of prayer and Professor Thevar's prayers for me have certainly been answered. Professor Thevar certainly is a man of great spiritual gifts and I have good reason to be grateful to him."

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SHRI V. K. C. NATARAJAN, I.A.S., Joint Collector, Coimbatore :—"Respected Swamiji, The Kavacha which you prepared through the grace of Lord Muruga and sent me gave in fact mental satisfaction and courage. There is no doubt about its high efficacy. It possesses the blessings of Omnipotent Being Lord Muruga."

SRI N.KRISHNASWAMY, I.A.S., Controller of Weights and Measures, Madras:—"Revered Swamiji, The effects of the Special Powerful Kavacha prepared for me were remarkably wonderful. My daughter to whom you prepared a Kavacha has passed in the Examination. I express my heartful thanks for the good done to me and my family members."

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SRI P. SANKARAN, I.A.S., Joint Director of Agriculture, Madras-5:—"My Dear Swamiji, I have been using your wonderful Kavachas for the past four years and I am very happy to convey to you that they are producing marvellous effects and I have been promoted to I.A.S. and also secured full happiness in my family."

SRI V. NATARAJAN, I.A.S., Additional Secretary, Board of Revenue, Madras:—"Dear Professor, On account of wearing the Special Kavacha sent by you, I have been benefited in my professional career. I acknowledge the mysterious effect of the Kavacha."

SRI K. L. BHARATI, Deputy Commissioner, Commercial Taxes, Madras:—"Your Kavacha has been giving wonderful results by God's grace. I feel extremely glad to inform you, that I got my promotion within 3 months of wearing your Kavacha. I pray to Lord Muruga to bless you with long life."

SRI M.K. DEENADAYALAN, I.P.S., now Director of Postal Service, Madras, writes on 23-10-56:—"My Dear Swamiji, Thank you very much for the Kavacha sent to me some time back. I am astonished to see the wonderful effects of your Kavacha. You are no doubt a great personage with divine powers."

SRI S. SUBRAMANIAM, Under-Secretary, Government of India, New Delhi:—"Dear Sir, Regarding the efficacy of the Kavachas you supplied in the past, I have no hesitation to admit that they had the desired effect and the purposes for which they were got were fulfilled to a great extent with entire satisfaction to me."

SRI V. RAMAMURTHY, I.A.S., Sub-Collector, Tirupattur, North Arcot Dt:—"In February last I obtained a Talisman for my mother from you and I am happy to report the effects of it were remarkably wonderful."

SRI D. BALACHANDRAN, B.A., B.L. Deputy Secretary to Government, Law Department, Fort St. George, Madras-9:—"Respected and Dear Sir, I am indeed grateful to you for the highly effective Kavachas which you were so kind enough to prepare for me. There is, no doubt, whatever that you possess marvellous spiritual powers and divine gifts. Despite great obstacles and hidden enemies, I have secured my promotion as Deputy Secretary thanks to the protection afforded by, and the use of, your Kavachas."

SRI G. V. BRAHMAYYA NAIDU, B.A., LL.B. Public Prosecutor, Krishna, Masulipatam:- "I have had the good fortune of tasting the benevolent effects of the Divine Talisman sent to me by Swamiji. Its effects are incredibly marvellous and it will be no exaggeration if I say that from the moment of its use it has filled me with hope and vigour to pursue the end for which it is adorned and that the success I am gaining in the line is entirely due to the stupendous Power of the Swamiji with which it is loaded."

MR. D. M. ABDUL RAHIM, General Merchant & Commission Agent, Virajpet, South Coorg:—"Respected Swamiji, I hereby convey my heartfelt pranams to you. Swamiji, as you know I have been obtaining amulet (Thathi) from your goodself for the last two years. I have obtained success in all my ventures due to the power of your amulet. I submit that I desire to have a permanent and life long amulet (thathi), so please be good enough to intimate the charge of it."

SRI KEWAL KRISHAN, Rajya Sabha Secretariat, Parliament House, New Delhi:— "Respected Sir, I thank you very much for you kind letter of October Eighteen enclosing therewith a Powerful Talisman for the child. I am happy to state that its reaction was immediate. I am indeed greateful for this kindness."

NOTE: Since most of the letters addressed to me either do not reach me or reach me without stamps enclosed therewith for reply, correspondents are advised to adopt Registered Post.

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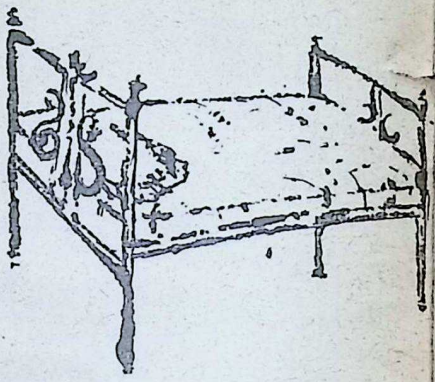
The happiest group are not the average people taking about 7.3 hours sleep but those with over 8 hours, followed by those with more than 9; those sleeping less than 6 hours were the most miserable...

HOW MUCH SLEEP DO WE NEED?



Dr. R. T. Wilkinson

ANIMALS, small babies and the occasional adult often give the impression of waking up only when they have to; most adult humans, however, seem to be moving towards a policy of sleeping as little as possible. Clearly for each one of us there must be an optimal amount of sleep; less will impair our powers of survival and advancement, more will reduce unnecessarily the time we have to do these things.

The question of how much this is becomes increasingly important with the growing potential of our civilisation for good or evil. Yet, despite the importance of this question, it is probably true to say that up to 30 years ago not only could we not answer it, we could see no research tools which might eventually enable us to do so. Since then, however, there have been important developments which have changed the picture; in particular new forms and techniques of neurophysiological measurement have emerged and, secondly, experimental psychology has developed better methods of evaluating human performance and behaviour.

Studies, for example, of body and eye movements, of sensory thresholds and, above all, of the electrical potentials of the brain during sleep, encourage us to think that we may be able to assess with useful accuracy the depth or quality of sleep.

In carefully controlled experiments also the amount of sleep has been varied to find the effects of lack of sleep upon performance and upon physiological changes in the body, especially those which accompany the effort to maintain normal behaviour and working standards in spite of sleep deprivation.

These and other advances are still at an early stage of development but the fact that studies of this nature multiply yearly suggests that before long we shall have at our disposal

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the means to a new and more scientific approach to the question of how much sleep we need.

As we pause on the frontier of this advance, however, it may be salutary to assess the state of our present knowledge of this question, if only to appreciate fully how very little we really know about it at present, and the importance of learning more.

There must be few questions on which responsible opinion is so utterly divided. There are some who think we can leave the body to regulate these matters for itself. "The answer is easy," says one authority. "With the right amount of sleep you should wake up fresh and alert five minutes before the alarm rings." If he is right many people must be undersleeping, including myself.

However, we must remember that some people have a greater inertia than others. This is not meant rudely; they switch on slowly, but also they are reluctant to switch off; they are alert at bedtime and sleepy when it is time to get up, and this may have nothing to do with how fatigued their bodies are, or how much sleep they must take to dissipate it.

Indeed, this may beg a question. From animals we get the impression that it is satiation rather than fatigue which promotes sleep; many of them appear to wake mainly to satisfy their bodily needs; during the rest of the time they return to the negative state of sleep. This may be true for adult humans also, but with the important difference that their needs are often so complex and long-term in nature that they can never be completely satisfied. That may be why other factors, habit, choice and fatigue must enter to play the major part in deciding how much sleep shall be taken.

Habits can change, however, and choice can be influenced by external pressures in ways which may lead to periods of sleep bearing little relation to the state of fatigue of the body and the real need for rest.

Other people feel sure that the current trend is towards too little sleep. To quote one medical opinion: "Thousands of people drift through life suffering from the effects of too little sleep; the reason is not that they can't sleep but that they just don't." One can sympathise with this impression; like advancing colonists, we do seem to be grasping ever more of the land of sleep for our waking needs, pushing the boundary back and reaching, apparently, for a point in our evolution where we will sleep no more.

This in itself, of course, need not be a bad thing; what could be disastrous, however, and what these people fear, is that we should press too quickly towards this goal, sacrificing sleep only to gain more time in which to jeopardise our civilisation by actions and decisions made weak by fatigue and neurosis.

To complete the picture, there are those who believe that most people are persuaded to sleep too much. Dr. H. Roberts, writing in *Everyman in Health,* asserts: "It may safely be affirmed that, just as the majority eat too much, so the majority sleep too much." One can see the point of this also; it would be a pity to retard our development by holding back those

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people who are gifted enough, to work and play well with less than the average amount of sleep, if indeed it does them no harm.

If one of the trends of evolution is that more of the life span is to be spent in gainful waking activity, then surely these people are in the van of this advance; if they can be efficiently active for longer than their fellows, then, in a truly Darwinian sense, they and their children will be more likely to survive. We should not persuade them to sleep more than they do unless we are sure that they need to.

And, of course, we are not sure. Not only are we unable to give a formula for individual sleep requirement, we cannot even give confident averages for the different age groups. This is because we have no substantial scientific evidence to draw from and opinions based on clinical evidence present a picture which is too contradictory to be a dependable guide.

We have already seen how general statements can differ; a few examples will suffice to show that this applies also to quantitative assessments of the amount of sleep we need. If I go to my local public library for information, this is what I find: *Stedman's Medical Dictionary* gives an average of 8 hours for men and 9 for women. From the *Family Doctor* come these statements: 'Men and women rank equally in sleep need. Most of us are content with 7

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hours or less.' And elsewhere: 'Most folk need between 7 and 8 hours.' The *Good Housekeeping Encyclopaedia of Family Health* advises the conventional round figure of 8 hours.

Confidence in the value of clinical assessment is further shaken when we turn to the one field which is well documented scientifically—the sleep needed by the very young. Babies in the first few weeks of life appear to wake only to satisfy their basic needs of food, warmth and evacuation; here it may be reasonable to take the observed amount of sleep as a true index of the sleep required.

For many years an official American publication on infant care advised that the week-old child should sleep for 20 to 22 hours out of the 24; by 6 months this should reduce to around 16 hours. Now three studies have been made of the actual hours slept by children in the first 6 months of life and all return a figure less than this; the last, a particularly thorough examination in 1953, showed that a group of infants in their third week averaged only about 15 hours' sleep a day and that by 6 months this figure had fallen to around 14.

In spite of this research the earlier idea still persisted; in 1956 the *Good Housekeeping Encyclopaedia of Family Health* assured its readers that 'a baby sleeps for about 22 in every 24 hours', and *Black's Medical Dictionary* (1958) still gives a figure of 20 hours for the first year of life. Clearly we have some cause to doubt these statements made, presumably, on the basis of clinical experience; would similar assessments of adult sleep requirements fare any better if we had scientific evidence to check them against?

Let us see what evidence there is, first, on how much sleep we actually take. This appears to fall with age up to 20 in this way: 13 hours at 2 years, 11½ at 5, just under 10 hours at 10 years and about 8½ hours between the ages of 15 and 20. These, of course, are averages and individuals may exceed or fall below them by as much as 2 hours.

Beyond 20 years we know little; in one experiment it was possible to compare people in their twenties with others between 48 and 55. Surprisingly the older group slept more, admitting an average of 8 hours compared with 7.4 hours for the younger people. This may of course have been the result of upbringing and habit formation. It does not bear out the idea that we sleep less as we grow older, but perhaps this does not happen until after retiring age; again we have no comprehensive figures.

We have noted before, however, that the sleep actually taken by adults may not represent their real needs. What do we know of these? If a general sense of well-being is any guide to adequate sleep, a relevant experiment is one in America where college students were asked to rate 'how good they felt' and then say how much sleep they had the night before.

The happiest group were not the average people taking about 7.3 hours sleep but those with over 8 hours, followed by those with more than 9; those sleeping less than 6

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hours were the most miserable. This suggests that most people undersleep; but, of course, it may just be that unhappy people are the type to sleep less; there need be no causal relation.

Another direct approach is to get people to vary their sleep and observe the result. There have been small-scale attempts to do this. One investigator reduced her sleep by half for three nights and found she worked better! Two others curtailed their sleep regularly to find that although they worked as well this may have cost them more in terms of energy expenditure. Yet another could find no effect on one subject of going for a week with sleep reduced by half.

A novel approach has been to examine the sleep of men in the Arctic where for half the year there is either continuous daylight or continuous darkness. Thus removed from the pressures of normal life and the discipline of the 24-hour cycle of day and night, these men, when allowed to sleep freely, still averaged, again with wide individual variation, just under 8 hours' sleep a day.

But now the sleep was taken in a series of distributed spells, rather like that of animals such as the cat or rabbit whose senses make them independent of light and darkness. This may suggest that we also might benefit from breaking up our daily sleep, for has not artificial light made us less dependent on the same diurnal cycle of light and darkness? Perhaps, to start, we might take an afternoon nap at the expense of a shorter period at night.

Indirect evidence on the amount of sleep we need comes from studies of

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hat happens when we do without it. first sight these suggest that we not need as much as we take. It s been difficult to show any effect performance of as little as one ght's loss of sleep and even after ree days awake we can expect nor- al efficiency in a man taking res- nsible decisions in a job which he ds really absorbing and exciting. urthermore, when at last he is lowed to sleep he will probably ake after some 12 hours and show ly a small after-effect.

These laboratory observations are rne out by examples in everyday e. The recent spate of marathon lks, chess contests, darts matches d dancing tournaments show how ople can maintain physical effort th very little sleep over periods of re than a week. It seems clear at the human body is equipped to erride the need for sleep in order meet emergencies of quite long ration with faculties unimpaired. owever, this reversibility of the ect of loss of sleep in face of gent and absorbing demands may the greatest source of danger.

People may think they are more icient than they really are. I nember talking to a man who was ying a vital and interesting part in rather difficult and prolonged ercise: his opportunities for sleep er five days were few and he said: Vhen I find myself making a silly istake I know it is time to knock off a little sleep." But, of course, this is too late. We cannot afford to have key men await the warning of mistakes before they take rest; too much depends on their decisions these days.

Again, there is some suggestion that maintaining normal performance in spite of insufficient sleep may cost the body more in terms of effort. Could such a drain of resources accumulate over perhaps months of undersleeping and culminate in a sudden breakdown with irrevocable errors in judgement?

These are questions to which research to date has given no answer; understandably, for we cannot expect answers to come easily without considerable research effort. The effect of partial or complete loss of sleep, for example, cannot be assessed by a half-hour test on one man. A sufficiently large sample of subjects must be doing what approaches closely to a normal day's work.

As with heat studies we need to "acclimatise" the subject to the experimental situation, to the lack of sleep itself, and to the tests themselves if they differ from normal work. In other words the experiment should be spread over periods of months, not days. No experimental studies so far have met all those requirements, probably because they demand more resources than space conscious communities will provide for a problem as mundane as the optimum ratio of rest and activity in humans.

[Courtesy: *B.B.C.*]

Sleep is food for the hungry, drink for the thirsty, heat for the cold, and cold for the hot.—Cervantes.

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BHAVAN'S SAMSKRITIK VIKAS YATRA–3

YATRA TO HOLY BADRINATH AND KEDARNATH

We have great pleasure in announcing a *yatra* to hallowed Badrinath and Kedarnath during the middle of September 1964.

Badrinath and Kedarnath are two of the most sacred spots in *Bharatvarsha* and it is the ardent desire of every Indian to visit these places at some time or other in his life. The Bhavan has, therefore, sponsored this trip to Badrinath and Kedarnath under its *Samskritik Vikas Yatra* scheme and it is hoped that members and friends of the Bhavan will welcome this opportunity and participate in the *yatra* with their families.

The trek to Badrinath and Kedarnath through the exhilarating atmosphere of the vast Himalayan spaces, enjoying the wondrous sight of rivers, brooks, valleys and snow-clad peaks, joyously reaching the holy spots and shrines, is most thrilling, invigorating, inspiring and soul-stirring. Situated on the Himalayas at an elevation of 11,735 feet above sea level, the well-kept and attractive temple of Siva at Kedarnath houses one of the twelve *Jyotirlingas*.

Pilgrimage to Kedarnath is considered a prerequisite for attaining the full fruits of one's pilgrimage to Badrinath. Badrinath is situated at an elevation of 10,284 feet above sea level. Sacred bath at Tapta Kunda, performance of *shraddha* at Brahma Kapala and worship of Lord Badrinarayana are considered the essential features of a pilgrimage to Badri.

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The following important pilgrimage spots and places of interest will also be covered during the *yatra*:

Places of visit:		*Important spots for sight-seeing*
Agra	:	Taj Mahal
Mathura	:	Gokul, Brindavan, dip in the Yamuna
New Delhi	:	General sight-seeing
Hardwar	:	Har Ki Pavri, Rishikesh, Sivananda Ashram
Allahabad	:	Triveni Sangam Veni Daan, Anand Bhavan
Banaras	:	Vishweshwara Darshan Annapoorna Mandir Panchamukhi Yatra Sarnath and general sight-seeing.
Gaya	:	River Phalguni, Vishnu Pada, Bodh Gaya.
Howrah	:	Kalighat, Belur Mutt, Dakshineshwar, Victoria Memorial, Jain Temple, etc.
Puri	:	Lord Jagannath Temple, Sakshi Gopal.
Bhubaneshwar	:	Lingaraj Temple Rajarani Temple
Konarak	:	Sun Temple
Secunderabad and Hyderabad	:	Salarjung Museum and general sight-seeing.

The *yatra* will be of 30 days' duration, commencing from Bombay on September 11, 1964 and returning to Bombay on October 11, 1964.

The charge per person for the entire tour, inclusive of food, sight-seeing expenses, accommodation and conveyance during the Badrinath-Kedarnath *yatra* will be Rs. 750/- for III Class and Rs. 1,050/- for I Class.

Those desirous of registering for the above *yatra* are advised to do so as early as possible. For further particulars, please write to or contact personally the Samskritik Vikas Yatra Vibhag, Bharatiya Vidya Bhavan, Chowpatty, Bombay-7. (Telephone Nos. 77451 & 78702).

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Prithvi Vallabh

Translated by H. M. Patel

INTRODUCTION

PRITHVI VALLABH is "the most typical" of Munshiji's historical romances. More praised and more condemned than all his other novels, it has held the largest audience of them all. Apart from quite a few editions in Gujarati, it has gone into Hindi, Marathi, Bengali, Tamil and Kanarese. It has also gone on the Gujarat professional stage and survived about thirty years. It was picturised on the silent screen and again as a talkie which became one of the Minerva Movietone's biggest hits and one of the Indian Screen's great masterpieces. (Recently a dramatic version and a picture, both in Tamil, are being prepared. There is also a Sanskrit dramatic version of the novel, which has been recently staged with considerable success).

This novel is based on the few s viving verses of a twelfth centu Gujarati historical romance in p try called *Munjarasa,* and on *Mun prabandha,* a section in a well-kno fourteenth century work *Prabandh chintamani.* In his *Glory That W Gurjaradesa,* Munshiji describ Munja as a 'quivering flame of be ty.'

Munja ruled the Paramara E pire from 974 to 997 A.D., wh then comprised Malva and consid able parts of modern Gujarat. A gr conqueror, builder, lover, poet a patron of poets, his accomplishme have drawn fulsome tributes fr many contemporary poets. Some his verses also are found in seve works.

A contemporary poet, Padm

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gupta, author of the *Navasahasanka-charita,* thus bids Munja farewell:

Thou source of joys voluptuous,
The crest-jewel of kings
Home of nectar which is gentility
Ocean of wit, Oh Lord.
Thou might of Ujjayini
Thou wert the God of love to maidens fair,
Oh! brother unto the righteous,
Inspirer of noble arts—
Where art thou?
Wherever thou art, wait:
I am coming.

Prithvi Vallabh is a prose-poem. It is an exquisite piece of art, expressing the rich and refined poetic sensibility of the author. Its main interest derives from the fatal love of Munja and Mrinaldevi, the widowed sister of King Tailap of Telengana.

Munja is cast in a mighty mould. He dwells on Olympus. In his exuberant vitality and overflowing humanity and in his attitude to life, we see the quintessence of the Life Force. He is all human and nothing can restrain his passion for beauty and his love of life. Towards this end, when his physical bonds are about to be dissolved, his mind rises to sublime heights.

The character of Prithvi Vallabh reminds us of the central figure in a Greek tragedy. Munja lying chained in prison is like Prometheus bound to the rock. He shows the same indomitable spirit, and is as alive in death.

Mrinaldevi is an engrossing psychological study. Her progress from neurosis to health is one of the mainsprings of the story. In the delineation of her character are seen the author's understanding of the complexity of the feminine heart, his deft handling of decisive turns in a spiritual crisis and his power to rehabilitate a lost soul.

The whole novel glows with a brilliance which is the outcome of an intense personal experience. Voluptuousness enshrined in impassioned utterances of astonishing beauty and force, the interplay of colour and music, the voice of ecstasy and heroic energy characterise Prithvi Vallabh.

Munja, the great Paramara conqueror of Malva, who had routed Tailap, the king of Telengana, eighteen times, is finally vanquished, taken prisoner and brought to Manyakhet, the capital of Telengana (Malkhet near Hyderabad). The novel begins at this point.

[From *Munshi's World of Imagination* published by the Bhavan.]

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CHAPTER 1

VILASVATI

IT was evening on the 10th of Vaishakh Shukla in the year 1052 of Vikram Samvat. A young girl was seated with her legs crossed in the shrine of Shiva inside the palace of Manyakhet, the capital of Telengana.

The city was full of uneasy rumours: that Munj had crossed the Godavari and was about to seize Manyakhet; that Tailap had defeated Munj; that Munj and Tailap had both died in battle. No one knew what the truth was, but with each new rumour, the anxiety of the people grew.

Apparently unconcerned by all these rumours, the girl sat as if in meditation. But her sharp eyes slowly, stealthily took in everything that went on around her. Like the goddess Parvati in her role of a young Bhil woman, waiting to put God Shiva to the test as soon as he woke up from his deep meditation, the girl was alive to every sound and movement.

She was undeniably beautiful and charming. Her white, swan-like neck rising from her simple *valkala* garment, small tender face, tip-tilted nose and shining black eyes were enough to turn the head of saints. Her simple clothing, her meditative posture, indeed her very presence made the atmosphere romantic, sombre though the temple surroundings were. And yet, her brow was furrowed, and her face was sad. Her eyes had a frightened, hunted look.

After a while, she uncrossed her legs, looked around her and, interlocking her small delicate fingers, stretched and yawned widely. Suddenly she heard the sound of feet crunching on the dry leaves in the garden outside. She hastily resumed her original posture and, shutting her eyes, pretended to be in meditation!

Three women came up the steps of the shrine. The foremost among them was dressed in a *valkala* sari. She was a tall, well-built, strong woman, perfectly proportioned. Only her greying hair betrayed her age. Her full, stern face was marred by pock marks, but her bright eyes and her firm mouth bespoke power. Though she was middle-aged, she exuded an air of youth and energy.

The two women who followed her were beautiful. Their rich clothing and ornaments indicated their royal rank. But their faces showed fear and anxiety and their eyes were moist with tears—in contrast to the determined features of their leader.

The first woman was Mrinalvati, the widowed sister of Tailap. Of the other two, one was queen Jakkaladevi, wife of Tailap, and the other was Laxmidevi, a cousin of Jakkaladevi, and wife of Bhillam, the Commander-in-chief of Tailap's army.

Mrinalvati entered the temple ahead of her companions and turning to Laxmidevi, she said, "Laxmidevi, what did I tell you? Your

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daughter is still in meditation."

Laxmidevi nodded her head. Mrinalvati called out quietly but firmly, "Vilas!"

The young girl opened her eyes and looked around as if she had been startled out of her meditation.

"Vilas", said Mrinalvati sternly, "please go out and let me know if you hear anyone coming".

Without a word Vilas bowed to touch her feet and withdrew. It was evident that everyone was accustomed to obey Mrinalvati and to act according to her wishes.

Vilasvati went out but stood near enough to be able to listen to whatever was said inside.

Mrinalvati walked up to the ceremonial bull made of black stone and turning to Jakkaladevi said, 'This is the spot of which I spoke to you. If you wish to escape from Manyakhet, this is the only way out."

"Is there any news of Munj entering the city?" Laxmidevi interrupted nervously.

Mrinalvati frowned. "If I knew anything, would I not have told you?" Laxmidevi bit her lips in mortification as Mrinalvati went on, "Look, underneath this bull, there is a tunnel."

"Where does it lead to?" asked Jakkaladevi.

"Right into the temple of Bhuvaneshwar."

"But that is deep in the jungle."

Before giving a reply, Mrinalvati turned round, and seeing Vilas enter the door, asked harshly, "who told you to come in?"

"Father is waiting outside."

"Who? Mahasamant?" asked Mrinalvati.

"Oh, no!" exclaimed Laxmidevi, fearing bad news. Jakkaladevi, fearing the worst, sought the support of the wall.

"Ask him to come in," ordered Mrinalvati.

Vilas went out and brought her father in.

The Commander-in-chief, Bhillam, who was popularly known as Mahasamant, was a tall, well-built warrior. He was in armour still and wore bandages on his forehead and arm.

"Your Highness, our King is victorious!"

"Really?" exclaimed Jakkala. Mrinal turned towards her, frowning as if to discourage any interruption, and asked, "When?"

"Day before yesterday. Munj, after crossing the Godavari, was about to march towards this city when Maharaj surrounded him."

There was sheer delight on the faces of the three younger women, Jakkala, Laxmi and Vilas but Mrinal was still tight-lipped.

"What happened to his army?"

"Most of them were taken prisoners and some escaped."

"Is Maharaj in good health?" Jakkaladevi ventured to ask in a low voice.

"Why are you so impatient?" rebuked Mrinalvati disapprovingly. Then turning to Bhillam, she asked, "What happened to that devil Munj?"

"I seized him," replied Bhillam smiling proudly. Mrinalvati gave him a scornful glance to reprove his pride. "Maharaj will ride into the city tomorrow morning. He sent me

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ahead to give you the message."

"Very well, then. Orders must be given to prepare for his reception. Come along, Mahasamant."

But he was reluctant to leave. "I have only just arrived."

"Bhillamraj, you are just as soft as you always were. You let your sentiments rule your heart." Bhillam smiled respectfully but said nothing.

"Very well," said Mrinalvati. "Come Jakkala, Vilas."

"One moment," interrupted Bhillam. "Let Vilas stay with me for a while."

"Both of you spoil the girl too much. How can she improve? Well, all right, let her stay back, but send her soon."

Mrinalvati walked out with dignity, followed by Jakkaladevi.

CHAPTER 2

BHILLAM'S HELPLESSNESS

ALL three heaved a sigh of relief when Mrinalvati left the temple. Laxmidevi broke the silence to ask solicitously of her husband how he was.

With an affectionate smile, Bhillam replied. "Very well; I have received a few injuries, but they are insignificant. I smote the enemy hip and thigh. Had I not been there, Munj would not have been captured, and our King would have lost his life. He and Munj fought a terrific duel."

"Was it a hand to hand fight?"

"Yes, as soon as their mahouts were killed, both of them got off their elephants, and continued their duel on foot."

"And then?"

"And then! Is Maharaj a match for Munj? He was severely wounded and was about to collapse; when I saw his condition I rushed to his assistance. I challenged Munj. My beloved, we fought long and hard, neither of us yielding ground to the other. All other fighting stopped, and all attention was concentrated on our combat."

Bhillam paused a moment. His wife and daughter looked at him fixedly, all agog to hear more.

"That was a real test for me," resumed Bhillam. "In the end it was I who was successful. Munjraj grew weak and I overpowered him."

"How wonderful!" exclaimed Laxmidevi, her eyes eloquent of the deep joy that she felt at her husband's success.

"Father," asked Vilasvati in a soft voice, "what sort of a person is Munj?"

"You will have a chance of seeing him tomorrow. He is as chivalrous as he is brave. The moment I overpowered him, he laughed and patted me on the back and congratulated me. 'Bravo, Bhillamraj!' he said. 'None but you could have triumphed over me.'"

"Oh, how chivalrous he is" murmured Laxmidevi.

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"But how can I see him tomorrow?" asked Vilasvati.

"Why? What is the difficulty?"

"My dear husband," whispered Laxmidevi, coming closer, her features hardening and her eyes betraying the anger that she felt, "things are impossible here."

"Why, what's the matter?"

"You are always away. How can you know our difficulties and problems? Do you realise how dependent we have become? When Jakkaladevi herself is so powerless, what chance have I to have my way in anything?"

Laxmidevi could scarcely control her anger. "I do not mind what happens to me, but what crime has this innocent girl committed that she should have to suffer?'

"My beloved wife," answered Bhillam sadly. "You know quite well why we have to be submissive."

"I know, and know it well," said Laxmidevi irritably. "But I am now tired of it all. So great and excellent a warrior as yourself need have no difficulty in being welcomed in service anywhere you choose to go."

Mahasamant was also distressed, but he made an effort to pacify Laxmi. "You are very impatient, my dear. Do you think that this dependent status is not as galling to me as to you? My poor subjects are without their King. And you, you too come from a family of kings..."

"Lord," Laxmidevi chided him. "I am not speaking for myself."

"No, my dear, I know that. I know my own helpless position. I am here to serve Tailapraj and to enhance his glory." Bhillam spoke with bitterness. "But what can we do? We resisted for eight long years, but fate was against us. At last for the sake of this one and only daughter of ours, I agreed to eat the humble pie."

Vilasvati, who was listening to all this, was trying to control her tears, but Laxmi wept. To reduce the tension, Bhillam asked Vilas if she was happy.

"Yes, Father," replied Vilas softly.

"But," added Laxmi with bitterness, "happiness and misery have no meaning for her. Mrinalvati has taken her under her wings and started to transform her as she has already

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transformed Prince Satyashraya—into a person without desire! She is crushing the life out of my poor daughter who is soft and delicate like a young banana plant."

With a wan smile, Mahasamant asked Vilas how she herself felt.

"I am afraid Mother is a little more unhappy than she should be," replied Vilas sweetly. "I am beginning to get used to this way of life."

"My dear child, it will give us great happiness if you are found worthy of Prince Satyashraya, and the two of you are joined together in marriage."

"My dear father, I am trying to make myself worthy of him."

"Yes," replied Laxmi. "And in the process, you are destroying your youth and your charm."

Bhillam, turning to his daughter, said, "Your mother is very angry today, but take no notice of what she says. Let us go now. One idea, however, occurs to me."

"What is that?" enquired Laxmi.

"I shall ask the King to promise me a few things. That is the least he can do for me in return for the service I have rendered."

"How very helpless is my husband, the great former ruler of Syun!"

Ignoring her sarcasm, Bhillam continued. "Let us first get Vilas's marriage settled. We can return to our kingdom after her marriage."

"And when is that fortunate day to come?" asked the incredulous Laxmi.

"Come it will, do not be so impatient. Now let us go."

"Father, I do wish I could see Munj."

"You will, my dear—tomorrow in the procession."

"Don't give her false hopes," said Laxmi bitterly. "Mrinaldevi will say that curiosity is not a worthy quality. It cannot be reconciled to the vigorous discipline imposed on her. Mrinaldevi, a young maiden of sixteen is no different from a young widow of the same age!"

"Be careful of what you say," said Bhillam with some anger. "If someone were to overhear you, we shall all get into trouble."

"Father," intervened Vilas, "I am sure if you were to ask Mrinaldevi she would listen to you."

"Very well, Vilas, I will ask her," Bhillam promised, a happy smile softening his worried look.

[To be continued]

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Notes & News

BHAVAN'S COLLEGE OF JOURNALISM

OF the 178 candidates who appeared for the Diploma Examination of the Bhavan's College of Journalism, Advertising and Printing held in March this year, 116 have passed, the percentage of pass being 65.2. Three of them have been placed in First Class, 36 of them in Second Class and the rest in Pass Class.

Kulapati's Gold Medal for the best student of the College went to a Printing student, Sri M. N. Mehta. He is an employee of the Consulate of USSR in its information department.

The Times of India's Gold Medal for the best student in Journalism was awarded to Smt. Laxmi Padmanabhan.

The National Advertising Services' Gold Medal for the best student in Advertising was awarded to Sri S. B. Menon.

Kulapati's Silver Medals for various groups went to Kum. S. Leeladevi (Journalism), Sri D. S. Mani (Advertising, Public Relations & Marketing), Kum. Jean Durante (Advertising & Public Relations), Dr. A. B. Dias (Marketing) and Sri N. K. Jain (Printing).

MADRAS KENDRA

THE Madras Centre of the Bharatiya Vidya Bhavan celebrated Sankara Jayanti on the 23rd of last month in the Bhavan's premises at Mylapore. Sri K. S. Ramaswamy Sastriar, Retd. Dist. Judge, who presided on the occasion, spoke of the birth and early life of Adi Sankara and referred to his teachings relating to Hindu Dharma and Vedic Culture. Sri K. Panchabikesa Iyer, who spoke next, paying a glowing tribute to the Acharya, said that Adi Sankara had dedicated himself to the task of re-establishing Dharma on the firm foundations of Upanishadic thought and philosophy. After the President's concluding remarks, Sri T. V. Viswanatha Aiyar, a member of the governing body of the *kendra*, proposed a vote of thanks.

NEW TEMPLE

A SMALL but beautiful temple for the God of Beauty, Lord Sri Subramanya, has been newly constructed in Trivandrum very close to the famous Sri Padmanabha Swami temple inside the Fort, at South Street.

The *prathista* and *mahakumbabishekam* ceremonies of the temple took place at 3 a.m. on Saturday, the 23rd of last month—the auspicious time fixed.

Lord Subramanya is enshrined in this temple with his two consorts, Valli and Deivayana, which is not a common feature. The temple has been built in a period of five years and at a cost of Rs. 32,000 in the 12 cents of land donated by H.H. the Maharaja of Travancore, Sri Balarama Varma. His Holiness Jagadguru Sri Sankaracharya of Sringeri while on a visit to Trivandrum seven years back, suggested the construction of the temple.

The special feature of this temple is that the *sanctum sanctorum*, the *vimanam* and the *mandapam* are all built entirely in granite. The *silpi* was 40-year-old Sri Subramania Achari. The *Shakthi Vel* of Lord Subramanya is made of *pancha loha*. *Poojas* and *japaas* in connection with the *Kumbabishekam* ceremony started from Monday, May 18.

The "Mangaleswara Subramanya Paripalitha Satjana Sabha" established 57 years back is in charge of the construction of the temple and installation of the deities. The installation cost is expected to be about Rs. 20,000.

SARAL SANSKRIT EXAMINATIONS

THE Saral Sanskrit Examinations conducted by the Bharatiya Vidya Bhavan will be held on October 3 and 4, 1964. The last date for receiving application forms for the examinations is August 14, 1964. For further particulars, please write to the Examinations Secretary, Saral Sanskrit Examinations Department, Bharatiya Vidya Bhavan, Chowpatty Road, Bombay-7.

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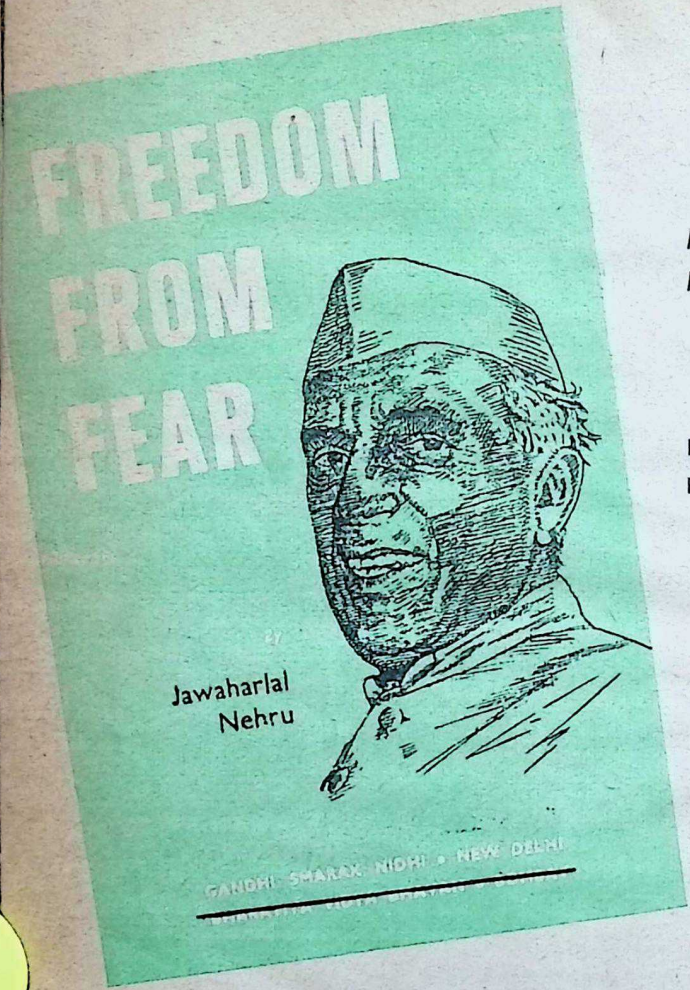

Reflections on the Personality and Teachings of Gandhi

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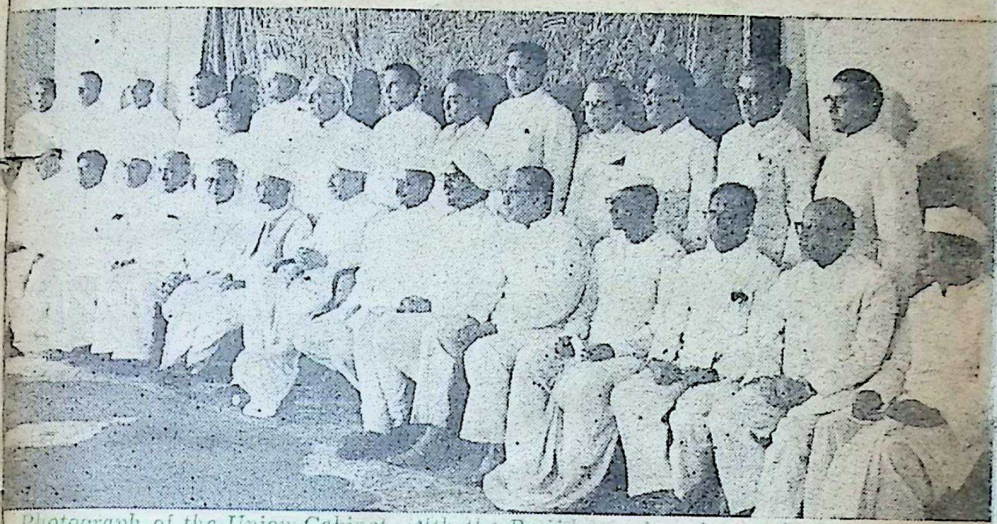

Photograph of the Union Cabinet, with the President, after the swearing in on June 9, 1964.

EW CHAIRMAN

ONSEQUENT on the sudden demise f Sri S. Anantharamakrishnan, ri M. V. Venkatraman, formerly inance Director, The Madras Advertising Co. Private Ltd., has been elected Chairman both of the advertising agency and of Amalgamations Private Ltd., and its subsidiary companies. Sri Venkatraman is closely associated with the Madras Branch of the Bhavan.

Sri M. V. Venkatraman.

The Danger Beyond Smoking—*Contd.*

to live in a sunless world enveloped in utter darkness.—*Isa Upanishad.*

There is nothing wrong in rendering this *mantra* for the commonfolk as laying down that if you commit suicide, you will become a ghost, a disembodied miserable spirit consigned to wander restlessly in the dark. It is a popular belief, well co-ordinated with the metaphysical truth contained in the *mantra* that *the postulate of a soul is essential for a purposeful life.*

[Courtesy: *Swarajya*]

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OUR BOOK SHELF

SYCHOLOGICAL COUNSELLING IN INDIA. By J. M. Fuster. Published by Macmillan & Co. Ltd. 261 pages. Price: Rs 10.

BOUT the purpose of the book, the thor says in the Preface: "The purse of this book is to stimulate the owth of psychological counselling in dia by presenting before the public urgent need and present position, d by contributing towards scientific search in this field and the training personnel." The salient feature of is book is the emphasis on India roughout.

As it appears, the purpose of the ok has been amply fulfilled. Linking ychological counselling with personay development, the learned author s tackled the problem at its taproots d dealt with his subject in a happy sion of science, psychology and relion. There is an impressive array of tistics, reports of well-attested exriments, and authentic case-histories several students of both sexes to ustrate the author's theories and ove their validity. He notes with rupulous analytical comments the dets and shortcomings of some of the rent methods of psychological counling, and bases his remarks and crisms on his fairly long experience in line.

Referring to a case he had sent to School for Children in Need of Special Care, Sewri Hill, he writes: "The writer referred a case there and it was very successful. A boy who was leading a miserable life at home doing most strange things and making everybody at home unhappy, was completely changed with his work at Sewri Hill. He became happy and sociable and changed the gloomy atmosphere of his home for the better."

Dilating upon the results of successful counselling, he says: "A characteristic of successful counselling is a personal dynamism that springs from within the person and an optimistic attitude which shows itself in his readiness to go ahead. One student declared, "I was warned that the progress would be slow and hard work was ahead. But it was worth it." ...A follow-up enquiry three years after the termination of the counselling produced this reply, "I am doing quite well in my studies uptill now, and hope it will continue so. The language is not such a big problem any more, and I get along with people fairly well... I need not write to you how important I think counselling is, and how I value it."

Complexes of various kinds, obsessions, diffidence, nervousness, a distressing sense of insecurity, etc. appear thus to have yielded to intelligent psychological counselling.

But, however much he adheres to the accredited methods of present-day psychiatric and psychological techniques, the author has the integrity and candour to admit that "scientific psychology has reached its boundary in this area (finding and describing the purpose of life), as by definition it aims at describing the nature and pheno-

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mena of life, but cannot describe the purpose of life. We need supernatural knowledge to find a complete statement on the real purpose of man's life..."

It is obvious that until the supernatural or spiritual knowledge is available to the scientific psychologist, that is to say, until the counsellor can spiritually identify himself with what the author calls the students "core of personality', the emphatic understanding, which is defined as a perception of "the internal frame of reference of another with accuracy", can never be achieved. In spite of all the best intentions and vigilant care of the counsellor, in spite of his trying "to feel the way the client feels" and to participate in the struggle of the client deeply and sensitively, many elements and vibrations of his own personality will either obstruct or distort his reading of the client's psychology, and vitiate his diagnosis and treatment (counselling).

A superficial, partial, or temporary cure can always be effected by mean of an intelligent and sensitive study an judicious treatment, but the scientif technique used cannot but be a shodd makeshift, a very hypothetical expe dient. It is only a complete identifica tion with the inner state of the patien undisturbed by the counsellor's mea intervention, that can give an emphat understanding and a sure indication the method of counselling to be fol lowed. A free and unmixed play o spiritual intuition is the only way, lon known to Indian psychology.

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—*Rishabhchan*

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—*Krishnanand*

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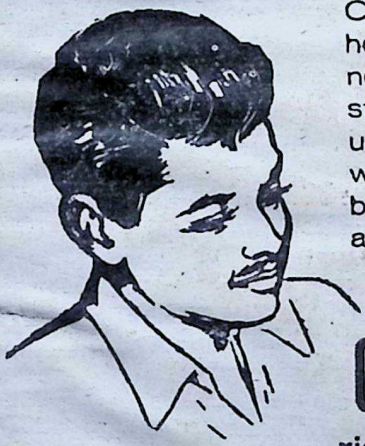

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